

THE  
METROPOLITAN.

Vol. I.

APRIL, 1853.

No. 3.

READING OF THE SCRIPTURES IN THE VULGAR TONGUE.

WHAT we have to say on this subject shall be divided into two parts, of which the first shall treat briefly of the practice of the Church of God in this matter, at all times—the second shall offer a few words in vindication of the discipline of the Catholic Church, on this head, in these latter times.

First.—If in the historical question, of which this first part treats, we push our enquiries back as far as the time of the Jewish Church, we shall find that, at no period of the Church's history, did any law exist rendering it obligatory on the people generally, to read the Scriptures. It was the duty of the king and judges to read them, that in the government and regulation of the people, they might be guided by the law of God; it was the duty of the priests to read them, "whose lips were to keep knowledge and at whose mouth the people were to seek the law." *Malachy* ii, 7. It was the duty of the Levites—see *II Paralip.* xvii—the duty, consequently, of the Sanhedrim, or great council, at whatever time it may have been instituted, and of the scribes and doctors of the law. As to the body of the people, they were provided with teachers, viz: the priests, scribes, Levites, through whom they were ordinarily to learn the law, and the meaning of the Scriptures. And hence the priests and Levites had their dwellings dispersed among the several tribes.—*Joshue* xxi. Hence, in doubts regarding the meaning of the ordinances of the law, God does not prescribe to the Jews, that each one shall read the law after praying for light to understand it, and that then he shall follow his own judgment as to its meaning; but in the following manner does God ordain that difficulties about the meaning of the law shall be decided:—"If thou perceive that there be among you a hard and doubtful (matter) in judgment between blood and blood, cause and cause, leprosy and leprosy, and thou see that the words of the judges within thy gates do vary: arise and go up to the place which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree

of the judge, that man shall die, and thou shalt take away the evil from Israel.”—*Deuter.* xvii, 8, &c. We find it here laid down that, if in a particular case, the meaning of the law should appear doubtful to the inferior judges appointed in the several towns to pronounce according to the law, upon the cases which might there occur; then recourse should be had to the place which God would appoint, which from the time of David, was Jerusalem, and before that time was the place, whatever it might be, in which the high priest dwelt; and that there the high priest for the time being, in conjunction with the other priests, should declare the true judgment in the case, and that the judge was to make his decree in conformity with this declaration of the priests, which decree was to be most strictly obeyed. Vatable is of opinion that the judge here mentioned, to whom the appeal was to be brought, was the high priest himself; others suppose that it was the chief secular authority among the Jews, who was bound to make the decree in conformity with the judgment of the high priest and his council.—See Cornel. a Lapide, *comment. in locum*. Our Redeemer also, in the Gospel, gives us to understand in what way the multitude, in the ancient dispensation, was to learn the law of God, for thus we read in the beginning of the twenty-third chapter of *St. Matthew*:—“Then Jesus spoke to the multitudes and to his disciples, saying: The scribes and the pharisees have sitten on the chair of Moses. All things, therefore, whatsoever they shall say to you, observe and do,” &c. Hence, the ordinary mode of learning the law and will of God in the Scripture, as far as the multitude was concerned, was by having recourse to the constituted teachers, not by their own private perusal of the sacred volume. Hence, we are not surprised to find that, from the time of the Babylonish captivity, when the people, commonly, ceased to understand the Hebrew language, up to about the time of Christ’s coming upon earth, there was no version of the Scripture made for the use of the Jews of Palestine, who spoke the Syro-Chaldaic tongue. Of the Chaldaic paraphrases, the most ancient are those of Onkelos on the Pentateuch, and Jonathan Ben Uzziel on the Prophets and Historical Books—and these at the earliest, date but a few years before the Christian era. During that long interval, however, the people were supplied with the ordinary means of arriving at such a knowledge of the sacred volume as it behoved them to possess; for, the Scriptures, *i. e.* select portions of them were read on the Sabbath days in the synagogues, in the ancient Hebrew, and afterwards explained to the people in the Syro-Chaldaic tongue. If it be said that before the captivity, the synagogues were not in existence, and that, therefore, the people had then to acquire their knowledge of the Scripture from their own private reading, we answer, that before the captivity, there were the schools of the prophets, in which were sung the praises of God, and where, upon Sabbaths and new moons, the more pious people assembled to be instructed by the prophets. Moreover, as has been already observed, we are informed in *Josue*, (chap. xxi,) that the priests and Levites—the constituted teachers of the people—had their cities, wherein they abode, scattered through the several tribes.—See *Archæologia Biblica* of Jahn, *De locis sacris*, s. 332.

The Septuagint version, indeed, is much more ancient than any Chaldaic paraphrase, but whatever cause may have led to the making of that version, no ancient authority, either Jewish or Christian, ever supposed for a moment, that it originated in the desire to provide the multitude of the Jews, who spoke the Greek language, with the means of discharging its obligation of perusing the Scriptures. We all know that according to the common opinion, the idea of making such a version did not originate with the Jews at all, but with the king of Egypt and his librarian

Demetrius Phalereus. If the Jews of Alexandria made this version of their own accord, then the object appears to have been to consult for the convenience of the doctors in the synagogues, who would find it less troublesome to read the Scripture in the Greek language for the people, than to imitate their brethren in Judea, who first read it in the Hebrew and then explained it in the language with which the people were familiar. As there was no obligation on the part of the people commonly, to peruse the Scripture, so we cannot say to what extent the custom prevailed at any time among them, of attending to the private reading of the Scriptures. Certainly, as we have just now seen, between the captivity and the time of Christ's coming, the people of Palestine were not provided with the Scriptures in that language which they understood; nor is it likely that at any time, even before the captivity, had the people generally the means of perusing the Scriptures; seeing the difficulty that then existed of multiplying the copies of the sacred volume, to the extent that would have been requisite for this purpose. Thus, looking even to the favored kingdom of Juda, in the reign of king Josaphat, we may infer from a passage in the second book of *Paralip.* and seventeenth chapter, that the sacred volume was not in the hands of the people of that kingdom generally, at that period; since the teachers, whom that pious king sent through the various cities of his kingdom to instruct his people, are expressly said to *have had with them* for that purpose, the book of the law of the Lord; a circumstance that would hardly have been thus mentioned if copies of the book of the law had been commonly in the hands of those whom they went to instruct. The following is the passage referred to:—"And in the third year of his reign, he sent his princes, Ben-hail, and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda: and with them the Levites, Semeias, and Nathaniah, and Zabadias, and Asael, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias, Levites, and with them Elisama and Joram, priests. And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people."—II *Paralip.* xvii, 7-9. Several of the fathers—Origen, St. Jerome, St. Gregory Nazianzen—assure us that the synagogue did not permit young persons to read certain portions of the Scriptures, that is, the beginning of Genesis, the beginning and the end of Ezechiel, and the Canticle of Canticles, which is a clear proof that the rulers of the Jewish Church did not acknowledge the existence of an obligation, on the part of the people, to peruse the sacred volume.—See Glaire, *Introduc.* tom. i, p. 319. Here will be objected to me the words of our Redeemer in the Gospel, addressed to the Jews:—"Search the Scriptures."—*St. John* v, 39. The advocate of Bible reading will tell me that if these words are properly rendered in the imperative mood, then they prove the obligation on the part of the Jews generally to read the Scriptures; whilst if they are to be rendered in the indicative, they will at least declare the fact that the Jews did generally read the sacred volume. But I answer—that whatever may be the proper way of rendering this text, the words in question were not intended to apply to the Jews generally, but only to the scribes, priests and pharisees, who were much given to Bible reading, and whom our Redeemer here tells, if He speaks imperatively, not to be satisfied with a superficial perusal of the sacred book, but to read it attentively, so as not to mistake its meaning. . . . The example of the Bereans, mentioned in the Acts of the Apostles, and to which we shall advert more particularly in the sequel of this chapter, does not prove, either that the Jews commonly were bound by any precept to read the Scriptures, or that in the time of the synagogue, the Jews were generally given to the private reading of the Bible. That

neither the one point nor the other is proved by that example, will be sufficiently clear to any one, who will reflect for a moment upon the passage of the Acts which has reference to the Bereans. But of this, more just now.

We now proceed to detail briefly what has been the practice of the *Christian Church*, with respect to the reading of the Scriptures. We shall find upon inquiry, that the practice of the Christian Church at all times, upon this head, has been quite irreconcilable with the supposition, that the Founder of that Church or His apostles, imposed any obligation upon all Christians, generally, to read the Scriptures. No doubt it was always considered a sacred duty on the part of the clergy—the spiritual guides and teachers of the people—to read the Scriptures. These should read them in the prayers and offices of the Church. They should read them also, in order to qualify themselves for the instruction of those committed to their care. As to the simple faithful, the rule in the Christian Church has always been that they should learn the doctrines of religion, and their duty to God, by means of the instructions of the constituted teachers in the Church. The private study or perusal of the sacred volume has never been made obligatory upon them. For a length of time after the promulgation of the new law, there could be no question of the reading of the New Testament, because it had not yet existed. And even, when after the lapse of a considerable time, this portion of the sacred writings was complete, there must have been still many who did not read it, either because they had not learned to read, or because copies of the book were not so easily procured, as to leave it within the reach of all to possess it. For, we must remember, that during that long period of the Church's existence, which preceded the invention of printing, copies of books were multiplied with great difficulty, and sold at a high price. Of course the epistles of St. Paul must have been read repeatedly for the assembled faithful of the several churches, to which they were addressed. The rulers of these churches, to whose hands, in the first instance, the epistles were committed, would no doubt consider it their duty to have them thus read. Nor was this public reading in the church confined to the epistles of St. Paul: it extended to the gospels and the other portions of the New Testament—nor was the Old Testament left out. And the Church, from an early period, made provision for the continuance of this practice, of publicly reading the Scripture in the assembly of the faithful; for, not to speak of the manner in which she has embodied in her liturgy, the several portions of the Scriptures, she instituted the minor order of Reader, whose duty among other things, as the catechism of the Council of Trent observes, “was to read to the people, in a clear and distinct voice, the sacred Scriptures.”—See *Catechism of the Council of Trent on the Sacrament of Orders*. The private perusal of the Scriptures was far from universal at any time among the simple faithful, for, as St. Irenæus informs us, “*there were many barbarous nations who diligently preserved the ancient tradition, without the aid of paper and ink.*” This private perusal became still less common in the Church, in proportion as these languages—Greek, Latin, Syriac—in which the Scriptures are found from the early days of the Church, were out of the knowledge of the people. For not only were there nations of other tongues brought into the Church, but even among the people who spoke the languages above mentioned, these languages, in progress of time, became so much altered as to cease to be intelligible, to the great bulk of the people, in that early dialect in which the Scriptures were found. Now, the supply of versions at all times was very far from keeping pace with these changes, by which such versions became necessary, if the people commonly were to be afforded an opportunity of perusing the Scriptures. This point



is well proved by the illustrious Bishop of Bruges, M. Malou, in the second volume of his work, *La Lecture de la Sainte Bible en Langue Vulgaire*, p. 327, Louvain, 1846. The custom must have prevailed for a considerable time in several places, to read first for the assembled faithful in the church, a portion of the Scriptures in one of these languages, which may be well termed ecclesiastical, and afterwards to explain it in the language or dialect with which the people were acquainted. And when versions began to be introduced, these, in various places did not, for a length of time, extend beyond certain portions of the sacred text, as for instance, the epistles and gospels read in the liturgy during the year. Hence, we may conclude from what has been already said, that down at least to the period of the invention of printing, the private reading of the Scripture must have been for great numbers in the Church, an impossibility, which impossibility arose from one or more of the following causes:—First, the want of knowing how to read—Second, the want of means to purchase books—Third, the want of versions intelligible to the people. After the invention of printing, the reading of the Scripture, no doubt, became more general, as we may infer from the number of editions in the modern languages, which, as we have already seen, issued from the press, even before the period of the so-called Reformation; yet, even then, the obstacles before mentioned continued, although not to the same extent, to prevent many from reading the sacred volume. After the commencement of the Reformation, when, under the guise of a pretended zeal for the diffusion of Scriptural knowledge, the reformers attempted to pervert the faith of the people by means of corrupt versions, and by exhorting every one to interpret the Scripture for himself, then the Church considered it necessary to impose certain restrictions on the liberty of reading the Scripture in the modern versions. Nor was this the first occasion on which the ecclesiastical authority interposed, in order to guard against the abuses which might follow from the unrestricted use of these versions; for, we find Innocent III, in the year 1199, praising the zeal of the Bishop of Metz, who denounced to the Holy See certain persons of his diocese, who, having procured a French version of some portions of the Scriptures, held clandestine assemblies, in which they not only read these Scriptures, but also presumptuously usurped to themselves the ministry of preaching. Pius VII, in his letter to the Bishop of Mohilew, quotes largely from the admirable epistle which Innocent III addressed, upon this occasion, to the faithful of Metz. Again, in the year 1229, the provincial Council of Toulouse prohibited to the laity the use of versions in the vulgar tongue.—See in *Labb. the Council of Toulouse*, held in the year 1229, canon 14. The object of this decree was to guard the simple faithful against the artifices of the Albigenses, who were continually attempting to force upon the people the most false and ridiculous interpretations of the sacred text. However, it was after the Reformation, that that law, in reference to the use of the modern versions, was introduced, which prevails generally now throughout the Church, and we may say everywhere, at least as to the substance of the law. This is the law laid down in the *Rules of the Index Librorum*. These rules were drawn up by a number of the Fathers of Trent, chosen for the purpose by the Council, and they were afterwards confirmed by Pius IV, in the constitution of the 24th of March, 1564, which begins with the words *Dominici gregis*. The third rule has reference to those versions and commentaries which proceed from condemned authors. The fourth rule regulates as follows:—"Since experience has made it manifest that the reading of the Bible in the vulgar tongue, if it is permitted to all indiscriminately, causes through the temerity of men more detriment than utility, let the judgment of the bishop or the

inquisitor be followed in this matter, who, with the advice of the parish priest or confessor, can permit the reading of those versions in the vulgar tongue that have been made by Catholic authors, to those whom they shall know to be fit to derive from this reading, not detriment, but an increase of faith and piety—and let this permission be in writing.” These rules were confirmed by Clement VIII, in 1596. In the decree of the Congregation of the Index, of the 13th of June, 1757, under Benedict XIV, it is laid down that—“These versions of the Bible in the vulgar tongue are permitted when they have been approved by the Holy See, or are published with notes drawn from the Holy Fathers or from learned Catholic writers.” Both the law laid down in the fourth rule of the Index and this addition to that law in the decree of the Congregation of the Index of the 13th of June, 1757, have been often insisted upon by the Popes since, as may be seen in the various documents relating to the Bible Societies, which have emanated from the Holy See in these latter times. We deem it unnecessary to quote the words of these documents. They are principally the following—which may be seen at full in the work of Bishop Malou, above mentioned, tom. ii, p. 520, &c.—viz.: the letter of Pius VII to the Bishop of Gnesne, in Poland, in 1816; letter of the same Pope to the Bishop of Mohilew, in the same year; notice of Bible Societies in the encyclical letter of Leo XII, in 1824; notice of the same Societies in the encyclical letter of Pius VIII, in 1829; the encyclical letter of Gregory XVI, by which he condemns the Bible Society founded in America, for the circulation of the Bible in Italy: this letter bears the date of the 8th of May, 1844. From an examination of all these documents—that is, the fourth rule of the Index, the decree of the Congregation of the Index of the 13th of June, 1757, and the other documents to which we have referred just now, it appears that the faithful are permitted to read a modern version of the Scriptures, if it have the approbation of the Holy See declaring that it is fit to be read by reason of its fidelity as a version, and of its being accompanied with a sufficient number of notes. But if an approbation of this kind shall not have been given by the Holy See to a version—then, according to the fourth rule of the Index, the bishop (or the inquisitor, where there is such a functionary,) is to be the judge of how far such a version is to be permitted to be read or not, (of course, as it has been observed before, this fourth rule of the Index only speaks of versions made by Catholic authors.) Now it appears clear enough that the discipline here stated prevails, at least as to the substance of the thing, throughout the whole Church at the present day, although the law of the Index is not so literally enforced in some places as in others. Perhaps, indeed, in these countries the restriction imposed upon the reading of the Scripture in the vulgar tongue, is less than in any other part of the Church, as would appear from considering how brief and few are the notes appended to the sacred text in our Douay and Rhemish version, when compared with the notes of other modern Catholic versions.

We proceed to vindicate this discipline, which, as we have observed, prevails now, at least substantially, everywhere in the Church. But, before passing from the historical part of this dissertation, we shall just observe that at no period of her existence did the Catholic Church ever conceive the wonderful project of attempting the conversion of infidel nations, by merely disseminating the sacred text among them in their own languages. Such an attempt, on the folly of which we shall dwell more fully afterwards, was reserved for the innovators of these latter times.

*Dixon's Introduction.*

CONCLUSION NEXT MONTH.

## THE MADIAT AFFAIR.

LETTER OF THE MOST REV. ARCHBISHOP HUGHES ON THE MADIAT.

THOUGH we stated, in a preceding number of this Magazine, the real causes of the punishment inflicted upon the Madiats, and thus exposed the unreasonableness of the excitement created on the subject in some parts of this country and in Europe, we lay before our readers the following letter of the Most Rev. Archbishop Hughes as a full and dispassionate view of the matter, and one which will receive, as it justly claims, an attentive and respectful consideration on the part of those who have been clamoring against the Tuscan government:

*To the Editor of the N. Y. Freeman's Journal:*

THE heading of this communication suggests the matter which it proposes to discuss. No preface or introduction is necessary. The case of the Madiat, as reported in newspapers, had already attracted the attention and active sympathy of distinguished gentlemen, especially in England, previous to its having been taken up in this country. It had been the occasion of meetings at Exeter Hall in London. It had been especially adopted by Sir Culling Eardley and Lord Roden, who are by no means distinguished as promoters of religious liberty in their own country. Under such sanction in England it would be strange if the movement did not produce some corresponding action in this country. For latterly it seems as if the philanthropists of this land deem it their highest honor to be imitators of the corresponding class in England. There is nothing done by the aristocracy of England in the name of benevolence and philanthropy which does not immediately provoke the desire of imitation among the aristocracy here. And the only example that we have failed to imitate is the establishment of Ragged Schools, which have become so popular in London and its vicinity. This we have not yet ventured on, although Heaven knows, so far as the title is concerned, the materials are not wanting. England, as an accompaniment of the emigration of at least her Catholic subjects, has not allowed them to leave her shores unprovided with all the requisites fitting them for admission into Ragged Schools.

With this exception, whatever becomes popular among a certain class of English nobility and gentry is sure to be imitated on this side of the ocean. In this way we can account for the convocation of a Madiat sympathy meeting at Metropolitan Hall. The call of the meeting was signed by some of our most respectable citizens. It was attended by a very large assemblage of persons who would attend the meetings of Exeter Hall against Catholics with as much sympathy and pleasure. The proceedings of the meeting were in strict accordance with its purpose, which was to shut off all free discussion, and to excite an unkind, uncharitable and bitter Protestant feeling against the Catholics of the United States and of the world. I should perhaps observe in this place, to the credit of the Protestant clergy of this city, that if they attended the meeting at all, it was only in the capacity of silent spectators,—whilst the resolutions were brought forward and speeches delivered by Reverend brethren imported apparently for the occasion from the suburban and neighboring villages around New York.

I need not refer to the course which was given to the whole discussion on that occasion. I may remark, however, that it comprised a scurrilous denunciation of the Grand Duke of Tuscany, of the Jesuits, of the Pope, of Catholic governments in Europe, of the Catholic citizens of the United States, and of the Catholic reli-

gion and its members at all times and places. This was the purpose to which the Madiai meeting directed its powers of eloquence and denunciation. Whether the gentlemen who signed the call for that meeting, Hon. Luther Bradish, Collector Hugh Maxwell, Hiram Ketchum, Esq., and other gentlemen of equal respectability, intended to furnish an occasion for denouncing their Catholic fellow-citizens in this country, is more than I can take upon me to decide. From my previous knowledge of some of these gentlemen, and my respect for all, I should be unwilling to believe that they would loan their honored names for a purpose so unworthy of their social position and so much at variance with the civil institutions of their country. I cannot, however, acquit them of responsibility, in this; that having accepted, or assumed the trust of calling a public meeting, they delegated that trust to other trustees in whom the public could not have the same confidence. Other meetings like that at Metropolitan Hall have already been held in other parts of the country, and the probability is that Messrs. Bradish, Maxwell and Ketchum, whether it was their intention or not, will have inaugurated a Protestant crusade against their Catholic fellow-citizens hardly less violent, or less dishonorable, than that which resulted from the "Awful Disclosures of Maria Monk."

The wisdom and expediency of giving any encouragement to religious excitements, in connection with civil and social rights, appear to me extremely doubtful. The Catholics of this country have had nothing to do with the trial and the imprisonment of the Madiai in Florence. What good effect, therefore, will be produced by an attempt, through the medium of public meetings, to denounce them for an act which they had no power either to accomplish or prevent? Is it wise to encourage strifes among the various denominations of which the people of the United States are composed? Would it not be wiser to recognise the rights of each denomination and of each individual, fully and frankly, as they are recognised by the constitution of the country? Some have the same right to be Catholics as others have to be Protestants. All have the right to profess what religion they please. And, since this is the condition of all the people of the United States, is it wise or just to denounce any portion of them for the offences, real or imaginary, committed by their brethren of the same creed in foreign countries? The time may come, and perhaps sooner than is expected by our wisest public men, when the United States will have need of the support of all her citizens. Who can tell whether the future of this country may not reveal dangers, either from foreign enemies or from internal divisions which will test the loyalty and fidelity of every citizen of whatever religion? In such an emergency the Catholics, in spite of the denunciations to which they have been lately exposed, will be found among the fastest friends of the Union and the bravest defenders of the soil. They have ever been such—and during the last few years, when even statesmen, not of their religion, were ready to follow the lead of a foreign demagogue, the Catholics have exhibited evidences of self-control, of calm and wise loyalty to the United States, of a well poised self-possession which have entitled them to the respect of their countrymen. If it be true then that from the earliest colonization of these States, and through all the struggles which they had to undergo in peace or in war, the Catholics have ever sustained an untarnished reputation, have never furnished a coward on battle-field, or a traitor in council; if they have discharged honorably their civil duties in times of peace and their obligations of patriotism in times of war, why should they now, under the auspices of the gentlemen who called the meeting at Metropolitan Hall, be given over to the coarse and vulgar denunciations of the Reverend orators who figured on that occasion?

The charge alleged in the preamble of the resolutions adopted at that meeting, and on which the resolutions themselves are founded, is that *for no other crime* except that of "possessing and reading their Bible," the Madiai, husband and wife, were tried, convicted, and incarcerated by the government of Tuscany. If this charge be the truth, the whole truth, and nothing but the truth, I am quite free and quite willing to denounce the proceedings of the government of Tuscany as oppressive, unjust and cruel. Such an act would be a disgrace to any government, Catholic or Protestant. But I must beg leave to say that I do not believe the truth of the charge. I regard it as a falsehood, and I have no doubt that it will turn out to be so. If this should prove to be the case, the proceedings at Metropolitan Hall will reflect but little credit on those who sanctioned and took part in them. Observe, I do not doubt the truth of the statement that the Madiai "possessed and read their Bible," but I do doubt and deny that for this and for this *alone*, they were tried and condemned to prison. I must observe at the same time that I have no knowledge of the circumstances of the case, except what has come under the notice of every one who has read the newspapers of the day concerning it. I have come to this conclusion on grounds of probability, which to my mind are not less strong in their aggregate than positive and direct testimony.

*First.*—There is no law in Tuscany against "possessing and reading the Bible."  
*Second.*—Even if there was such a law, it is impossible that the Madiai should have been convicted under it, inasmuch as, in their very prison, they are allowed to "possess and read their Bible." It is not probable that any country would punish an offender for a crime, and yet allow him to continue, during the penalty, in the commission of the same. For instance, in our own courts men convicted of forgery are not allowed to carry on the trade in the State's prison. I think that these reflections will satisfy any candid mind, that the Madiai are not condemned *solely* for the crime of "possessing and reading their Bible." And if they are not condemned *solely* for this, it follows that the proceedings at Metropolitan Hall are founded on obvious falsehood. The circumstance, however, was not thought worthy of consideration, and the truth would have been rather a detriment than an advantage to the purpose of the meeting. The impression intended to be made by the speakers on that occasion was, that the government of Tuscany, the Jesuits, the Pope, and the members of the Catholic Church throughout the world have a mortal dread of the Bible. This would be strange indeed. To them the book, the New Testament at least, was originally given in manuscript by its inspired authors. They have been its witnesses and its guardians from the beginning. It has been recognized and used by them as, in so far as it goes, a duplicate on parchment of the doctrines which our Saviour had inscribed with a pencil of divine fire in characters of living faith on the heart of the Church. The art of printing facilitated its diffusion, and the Church availed herself with eagerness of that art for the purpose of multiplying copies of the Holy Scriptures. Numerous editions of the Bible were published in the principal languages of Europe under the patronage of Popes, Cardinals, and Bishops, long before Protestantism came into being. The Italians were well acquainted with the Bible in their own beautiful language before Martin Luther was born. The first Italian edition was published in Venice in the year 1471, and forty successive editions were published in the different cities of Italy anterior to the date of the Protestant translation which was published, not in Italy, but in Geneva, in the year 1562. In the very year of our American independence, the Archbishop of Florence brought out another translation, for which he received the special thanks of Pope Pius VI. In our own

country the Catholics have published not less than twenty or twenty-five editions of the Holy Scriptures, of every size from the folio down to the octavo, many of which are stereotyped. Is it not surprising then that our Protestant neighbors will persist in supposing that we are afraid of our own original and hereditary documents that have never been out of our possession?

Connected with the case of the Madiai, a new national policy has been broached in the Senate of the United States by no less distinguished a Senator than General Cass. This policy, with which the gentlemen at Metropolitan Hall appeared to be very familiar, purports to be a vindication of the rights of conscience, to be secured to all American citizens in whatever countries they may choose to travel or sojourn. The ground on which this policy is advanced is, that in this country strangers of every nation are allowed to exercise their religion as their conscience may dictate, and therefore in all other countries Americans have the right to claim and exercise a similar privilege. It is hardly necessary for me to observe that freedom of conscience, which is here contended for, is inviolable in its very nature and essence. To say that any man or any nation has either physical or moral power to destroy freedom of conscience, is to give utterance to a patent absurdity. Conscience without freedom is not conscience, but for this very reason the freedom of conscience is beyond the reach of man's power. God has provided in the human soul a fortress to which it can retreat and from which it can hurl its defiance against all invaders. I presume, therefore, that there is a confusion of ideas in the minds of those who, with Gen. Cass plead eloquently for that which requires no pleading, namely, freedom of conscience. That is universal,—that is indestructible,—that is inviolable. They must be understood to mean liberty of external action according to conscience, which is quite a different thing. This external liberty of action according to conscience in all countries is regulated to a certain extent by the enactment of positive laws. In some countries the range is wider, in others more restricted; but it is limited in all, not even excepting the United States. The liberty of conscience which is recognised and applauded in Connecticut will not be tolerated (on certain subjects) in South Carolina or in Alabama. The Mormons have been obliged to seek retirement in Deseret in order to enjoy what they call liberty of conscience. And the liberty which they there enjoy would not be allowed them under the toleration of the laws of New York. Is it expected then in the project of Gen. Cass, that they, too, shall have the privilege of exercising liberty of conscience in their peregrinations among foreign States?

Again, the assumption of Gen. Cass is a fallacy. He assumes that the freedom of religion in this country is a *boon* conceded by Protestant liberality to all the inhabitants of the land. This is not so. It is a privilege which was won by the good swords of Catholics and Protestants in the battles for national independence. It is a common right, therefore, and is not to be regarded as a concession from one denomination to the other. This arrangement, in regard to liberty of conscience, suited the policy of the country, and was absolutely indispensable after the Revolutionary war. Does Gen. Cass mean to say, that because it suited us, all other nations must adopt it, whether it suits them or not? As well might England say, that because it suited her finances to adopt free trade, she will insist upon it that all other nations shall do the same. Gen. Cass knows, as well as any man living, that until this country becomes vastly stronger, and foreign States much weaker than they are, all pleadings on this subject will be treated as drivelling by foreign States. Or, if you have a mind to arrange the constitutions and laws of European States by the power of armies and navies, that indeed is another matter. But the



United States will expose themselves to ridicule if they drag in such a question into their diplomatic intercourse with foreign governments.

It is a recognised principle in this country that every sovereign and independent nation has the right to adopt its own constitution and laws. The constitution and laws of a country are but the aggregate of general principles applicable to the peculiar situation, protection and welfare of the citizens or subjects of which it is composed. They may be regarded as the public and permanent expression of the *aggregate conscience* of that State. Thus without going out of our own country, Massachusetts has one form of public conscience, Louisiana has another. Does Mr. Cass mean to say that an abolitionist from Boston, under the plea of liberty of conscience, still has the right to talk in New Orleans, and preach, and harangue, and write and publish on the subject of slavery as he might choose to do in Faneuil Hall? If not, I would say with all respect, that the policy in regard to this subject which Gen. Cass advocates in the Senate is calculated to have no practical effect, either at home or abroad, except to stir up sectarian animosities against his Catholic fellow-citizens, and this is hardly worthy of his patriotic services, advanced age or accumulated honors.

Indeed, I am quite persuaded that the country has lowered itself in dignity, if it be true, as the newspapers have stated, that the President, through Secretary Everett, has become a petitioner side by side with Lord Roden, and taken his place of expectation and hope in the ante-chamber of the Grand Duke of Tuscany. The supreme government of this country ought not to stoop to an investigation, however sacred may be the occasion, of a police trial in the petty States of Italy. In doing so, it exposes itself to humiliation and rebuke without redress. The Grand Duke can easily ask Mr. Secretary Everett certain questions about the liberty of conscience in this country, which the latter would find himself exceedingly puzzled to answer. If the Grand Duke or his Minister should ask Mr. Everett whether liberty of conscience is recognized in the United States as unlimited;—the same in one State as another;—the Secretary will have to reply, "No." If the same interrogator should ask Mr. Everett, what became of the helpless female inmates of a certain Convent in Charlestown, near Boston, who were driven out without accusation or trial or condemnation before any civil tribunal,—expelled from their peaceful home in the depths of night, their house and furniture committed to the flames:—can Mr. Everett tell what happened to them afterwards? Again the Secretary would have to answer, "No." Did the State of Massachusetts make any compensation to these persons for the destruction of their property, or the violation of their rights? Mr. Everett would have to answer, "No." Is the State of Massachusetts bound to protect the individual rights of its citizens? Mr. Everett would have to answer, "Yes," (in theory);—(in practice, in this case at least,) "No." How then, it might further be asked, do you pretend that liberty of conscience is extended to all the citizens of the United States? Is there any practical difference between the social intolerance which prevails in your country, where there are so many religions, and the legal intolerance of our dominions, where there is but one? It seems to me, that the Secretary of the United States who has it not in his power to give different answers to questions such as these, rather exposes himself and his native State, if not his country, by going all the way to Florence to plead for liberty of conscience, whilst such violations of its rights have been perpetrated and left uncompensated at his own door. Other violations of liberty of conscience are by no means rare in our history. They occurred in Philadelphia, where churches and convents were burned to ashes by the intolerance of the mob.

There is this, however, to be said in extenuation, that at least, if the civil authorities of Pennsylvania did not protect its citizens from these outrages, it allowed compensation for the damage done to their property. I fear much that social intolerance is not to be ascribed so much to the principles of any religion, as to the diseased moral nature which is the common inheritance of us all. The evidence of this can be discovered no less in the United States than elsewhere. There is among us a superabundance of social and domestic intolerance, in despite of those laws of religious freedom of which we are so ready to boast, but which unfortunately have no power to protect the object of that intolerance. Is it rare that poor servants are driven out from their employment, because they will not, against their conscience, join the domestic religion "of State" which the family has made exclusive? Is it unusual to hear of men disinheriting their own offspring for no cause except that of practising their acknowledged rights of conscience? These are matters with which we are made too familiar, notwithstanding our boasted rights and liberty of conscience.

I have offered these remarks not in any spirit of controversy, but in the spirit of peace and truth. There are moments when every citizen who feels that he can say something promotive of the welfare of his countrymen and of advantage to his country, is authorized to give public utterance to his sentiments, how humble soever he may be. With such a feeling I offer the foregoing reflections to the consideration of my fellow-citizens for what they are worth—no more.

✠ JOHN, *Archbishop of New York.*

## SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

### II.—THERE IS NO GOD.

*Answer.* Are you quite sure of it?—And who then made the heavens, the earth, the sun, the stars, the world, man himself? Did they make themselves?—What would you say if some one, pointing to a house, assured you that it had made itself? What would you say if he pretended even that such a thing was possible? You would no doubt observe that he was bantering you: would you not? or else you would take him for a simpleton; and you would be perfectly right. If a house cannot make itself, how much less can these wonderful objects which fill the universe, and among them our own bodies, the most perfect of all, be the authors of their own being?

There is no God!—Who told you so? Some hair-brained fellow, no doubt, who never saw God, and who inferred from this that he did not exist?—But are sensible things, which we see, hear, touch or smell, the only ones that exist?—Do not your thoughts exist? Does not your soul, the thinking faculty, exist? So true is it that your thoughts exist, and you are so conscious of the fact, that no reasoning in the world could convince you of the contrary.—Yet have you ever seen or heard the thoughts of your mind?—See then how ridiculous it is to say: There is no God, because I do not see him. God is a pure spirit, that is, a being who cannot be perceived by our bodily senses, but only by the faculties of our souls. Our souls are also pure spirits: God made them to his image.

It is related that in the last century, when impiety was fashionable, a man of wit happened to be at table with some would-be-philosophers, who spoke of God

and denied his existence. For his part, he remained silent. But, having been asked his opinion, he merely pointed with his finger to the clock, which was then striking, and repeated at the same time two French verses, the meaning of which was: "As for me, the more I think of it, the less can I be induced to believe, that this clock goes and was not made by a clock-maker." We are not told what his friends answered: but they must have been very ingenious, if they got over the difficulty.

A lady once replied with a great deal of wit to a celebrated infidel, who had vainly attempted to convert her to atheism. Offended by her resistance: "I could not have believed," said he, "that in a company of intelligent persons, I should be the only one not to believe in God." "You are not the only one, sir," replied the mistress of the house, "my horses, my dog and my cat share with you the honor. The only difference is, that the poor beasts do not boast of it."

Do you know what those wicked words, "There is no God," mean in plain English? They mean simply this: "I am such a wretch that I fear very much there is a God."

### III.—WHEN A MAN IS DEAD, ALL IS OVER.

*Answer.* Yes, with dogs, cats, wood-peckers, etc.: but you are too modest if you place yourself in such company.

1. You are a human being, and not a brute. There is some difference between one and the other. Man has a soul, capable of reflection, of doing good or evil, and that soul is immortal; whilst the brute is to perish entirely. One of the constituents of man's nature is the rational soul: that is, the element which thinks within us, which knows truth and loves good. It is this which distinguishes us from the brute creation. Hence, it would be a great insult to say to a person: You are a brute, you are a dog, etc.; because it would be denying the chief glory of which he can boast, that of being a man. To say, therefore, "When I am dead, all will be over with me," is the same as to say: I am a brute, a mere animal. And what sort of animal would you be? Inferior to the dog, that runs faster and sees farther; inferior to the cat, that can see in the dark, and is at no trouble for clothes, shoes, and other things for which you labor. In a word, you would be the last and the most wretched of animals. You can say all this, if you choose: but, to believe it is another thing. You will permit us to be a little more aspiring, and to assert boldly that *we are men*.

2. What would become of the world if, as you say, death puts an end to every thing? It would be filled with cut-throats. Good and evil, vice and virtue, would be mere words, or rather odious lies. Robbery, adultery, murder would be indifferent actions, as laudable in themselves as honesty, chastity and fraternal love.

If I have nothing to fear in another life, and can avoid detection, why should I not steal and commit murder, when it is my interest to do so? Why should I not indulge in all the refinements of licentiousness and profligacy? Why should I restrain my passions? I have nothing to fear. My conscience is a lying voice which I must silence. One thing only must engage my attention: to escape the notice of men, particularly that of the constable and sheriff. Good, for me, will consist in eluding their vigilance; evil, to fall into their hands. I shall quietly enjoy the property that I have managed to take from others; I shall possess, besides, universal esteem, and after death will be annihilated. A magnificent funeral will be the only difference between me and those I shall have plundered!!

If you heard a man speak in this way, would you give yourself the trouble to answer him? "Poor wretch!" you would say, "he is gone crazy: he should be confined: he is a dangerous animal: with such notions in his head, he may do any thing." And yet, if the grave contained all that remains of man after his death, he who appears to you mad, would be right. No one could refute him, horrid and absurd as his language is. If there is no future life, I defy you to show in what respect St. Vincent of Paul is more estimable than the notorious robber Car-touche.—Good and evil are unmeaning words.

Judge of the tree by its fruits, as the Gospel and good sense equally teach. Judge of the principle from its dreadful consequences . . . and then say again, if you can, "When one dies, he dies for ever?" We know now what this means.

3. The tree may be known by its fruits, but we may know it also by the persons who cultivate it. Who are the men who say that every thing ends with death, that there is no God, no immortal soul, no future life? . . . Are you acquainted with any good father of a family, any faithful husband or wife, any virtuous, moral, honorable man who propagates such doctrines? Vice alone is capable of suggesting them. Infidels pretend to believe in them and endeavor to disseminate them, when their conduct makes them fear the justice of God and the censure of the world. They hope by this means to stifle remorse, to impose upon public opinion, and to receive a more favorable judgment. By teaching this debasing materialism as the result of enlightened study, they hope to make proselytes, and to procure a majority in favor of impiety, debauchery and every vice. The number of their disciples, they think, will make them secure and give a kind of authority to their doctrines.

4. You must not suppose, however, that these enemies of religion have any faith in the system they have invented. They have adopted it to live more at their ease. But when death approaches, what a change in their language and conduct! Why so? Have they been reflecting more seriously on the subject of religion? No, but they are about to die, and to appear before the tribunal of TRUTH to be judged. This is enough: the voice of the passions is hushed, and the clamors of conscience so long stifled are heard in all their force. They no longer despise the priest, and sneer at confession, communion and prayer. They no longer say, that hell and heaven are childish stories fit only for the amusement of old women.

5. Mankind have always believed in a future life. There never was a nation that had not some traditions concerning a future state. Whence comes this but from primitive revelation, and from a consciousness of immortality, which proclaims that the dissolution of the body is a change of life, not its termination. "Why do you weep?" said Bernardin de St. Pierre to his wife and children; "the soul that loves you will always live. I leave you only for a moment: do not render the separation so painful. I feel that I quit the earth, but not life."

Such is the voice of conscience; such is the sweet, consoling voice of truth. It is also the teaching of Christianity. Religion exhibits the present life as a passing trial which God will reward with eternal bliss, and she urges us to merit this happiness by the practice of self-denial and the faithful discharge of our duties. In the last hour of his earthly existence the Christian commends his soul to God; and everlasting joy succeeds to a pure, holy and peaceful life.

Far be from us, then, that wretched materialism which would attempt to wrest from us hopes so sublime! Far from us those lying doctrines which debase the heart, which annihilate every thing good, respectable and consoling on earth, and which leave to the victims of poverty and oppression no resource but in despair!

## ANTIQUITIES—THE MUSEUM OF GEORGETOWN COLLEGE, D. C.

BY A. J. SEMMES, M. A., M. D.

It was on one of those mild, soft and balmy afternoons peculiar to autumn, availing ourselves of a few leisure hours, we strolled through the cool and shaded walks, and cursorily examined the Astronomical Observatory, the Library with its rich and varied stores of twenty-two thousand volumes, the Botanical Conservatory, and the well-filled and tastefully arranged Cabinet of Mineralogy and Zoology of the classic and venerable College of Georgetown.

In the Museum, whilst inspecting the curious and interesting collections of coins, medals and antiques, our attention was attracted to a large lithographic print and a daguerreotype, presented to the University by his excellency Don LUIS DE LA ROSA, late Minister from Mexico.

The print and daguerreotype purport to be correct and striking fac-simile representations of the celebrated Zodiac Stone of the Aztecs, which was discovered, whilst some excavations were being executed, in the principal plaza of the city of Mexico, on the 13th of August, 1790, two hundred and sixty-nine years after the conquest and occupation of the country by the Spaniards under HERNAN CORTES.

From the extensive and persevering researches instituted by distinguished Mexican antiquaries and archæologists, we learn that the Aztecs devoted the chief and most solemn portion of their dark and ferocious worship to the Sun. According to their peculiar superstition they considered the great luminary as the father of nature, and exhibited his image, and symbols, resplendent with silver, gold and precious stones, within the consecrated vestibule of their great *teocalli* or temple, *Quauhxicalli*, which crested the lofty summit of the rugged and precipitous mountain Teotihuacan.

The Emperor, accompanied by the high officers of the imperial household, escorted by the princes and caciques in grand cortege, resorted thither on special and solemn occasions, and, with mystic and horrid rites, celebrated the festival of their divinity by drenching the black sacrificial stone with the blood of human victims. With one skillful sweep of the instrument, the palpitating hearts, torn from the breasts of the struggling victims and reeking with blood, were offered up as choice morsels upon the massive altars. Other *fêtes*, of forty days duration, decreed in honor of the Sun, were held with great ceremony in the magnificent temple of *Iztacintoll*—the God of the White Harvest—and the victims selected by the inhuman and inexorable laws for the revolting sacrifice, were those unfortunate persons afflicted with leprosy, or any other disease deemed repulsive or obnoxious.

The figures, sculptured on the great Zodiac Stone, represent the god worshipped on the day, styled in the native language *Nahui Ollin*, which was celebrated with barbaric pomp and splendor by the priests of the temple, who, with clouds of incense and flaming torches, bowing down before the golden image of the great luminary, decorated the statue with the sacred and fantastic plumage *Quezaltonanleyottl*, and immolated quails. When the Sun had attained the meridian of the heavens, the priests, in their flowing sacrificial robes, unsheathed their sharpened flint stones and butchered the captive victims, while thousands of worshippers of every age, sex and condition, performed acts of penance by tearing their hair and mutilating their bodies.

This interesting monumental stone is a contemporary history of the superstition of a remote age, more faithful than parchment. A critical examination of its details, besides elucidating the extent of knowledge among the ancient races that once peopled Mexico, exhibits, with surprising accuracy, the divisions of time in use among them, and the seasons of the year in which their religious festivals were held, or the deeds of their mythic divinities commemorated.

It demonstrates that the Aztecs had, an imperfect, it is true, acquaintance with the motions of some of the planetary bodies, and more especially, the revolutions of the sun from the vernal to the autumnal equinox. It is supposed to have once recorded the various degrees of solar heat, but neither the manner, nor principle, is explained; by means of gnomons attached to the dial-plate, the custodians of the temples were enabled to ascertain the hours of the day, enjoined by their liturgy, for the performance of the accustomed rites. The Zodiac Stone and other remaining monuments indicate, in an unmistakable manner, the condition and civilization of the Mexican races, centuries preceding the Spanish conquest. We have sufficient evidence that they had no mean acquaintance with astronomy, chronology, gnomonics, etc., and that their rites and mythological system were as enlightened as could have been expected from an idolatrous and, comparatively, barbarous people in a remote age. DON LEON Y GAMA, in one of his recent publications, remarks that the discovery of the Zodiac has revealed to us, in relation to ancient Mexico, what the first six books of Ovid's *Fasti* tell us in regard to the festivals and habits of the ancient Romans. We would, in connection with this subject, invite attention to the *Descripcion Historica y Cronologica de las Quiedras que se hallaron en la plaza principal de Mexico*, etc., por Don A. de Leon y Gama; Mexico, A. Valdes, 1832. We were kindly permitted, through the courtesy of a late librarian of Georgetown College, D. C., to whom it had been entrusted for a limited time by an eminent Mexican *savant*, to make a cursory examination of this magnificent work. It is decidedly one of the most complete and elaborate works on the subject ever issued from the press.

The study of archæology is very much neglected in our country—the attention of the public is too much confined to the present and future, and hence we can readily account for the prevalent irreverence and contempt for the men and things of the past. It is strange, at the same time, with what complacency the *fast* men of the present century, will pirate from the store-house of ideas and things of the past, without giving due credit to the despised source from which they drew their inspiration. The fact is, that many of the startling inventions, claimed as of modern origin, were known to the ancients, but had, in the lapse of ages, slumbered or were lost. The discoveries made in the East by the magnificent and well-appointed scientific corps attached to the French army in Napoleon's Egyptian campaign,\* indicate the utility of archæology in the elucidation of the history of remote ages.

Often have we paused, in contemplation, at the base of the towering and colossal Obelisk of Luxor, transported from Egypt by the French government and erected on the magnificent Place de Louis XV (now Place de la Concorde) in Paris: our mind has been wafted back to the men and things of two thousand years ago. The world is indebted to Champolion for the unravelling and deci-

\* Description de l'Egypte, ou Recueil des observations et des recherches, faites en Egypte pendant l'Expédition de l'Armée Française, publié par les ordres de sa Majesté l'Empereur Napoléon le Grand. Paris, Imprimerie Impériale; MDCCCIX, 9 vol. text and 14 vol. of plates, (atlas folio.)



phering of the mysterious and, hitherto, unmeaning hieroglyphics, which have since thrown a flood of light upon early Egyptian history.

The more recent discoveries of Mr. Layard at the site of the ancient Nineveh, and of the Egyptologists along the course of the Nile, clearly indicate that many things, hitherto supposed to have been inventions of but later ages, were well known at the remotest antiquity. The invention of glass has been attributed to the Phœnicians, but modern researches have demonstrated that it was known among the ancient Assyrians and Egyptians. Besides the invention of glass, the despised ancients in architecture had the arch; in agriculture, the supposed modern invention of sub-soil drainage. Their pictorial representations still exist, describing the blowing of glass vessels, tubes, etc. Their proficiency in the use of colors, pigments and dyes, is attested by works which have defied the decomposing processes of the subtle elements of accumulating centuries.

The above facts indicate what antiquarians have done for the diffusion of knowledge. These same considerations are applicable to Mexican antiquities; the time applied to their study is not misspent.

Mexico is indebted to the romantic and adventurous spirit of Cortes and his chivalrous followers for the extirpation of the abominable idolatry of the Aztec worship, and the introduction of the mild and more humanizing doctrines of the Christian gospel; and though, in accordance with the spirit of the age, some enormities were perpetrated, still an impartial posterity is grateful to the conquerors, for the addition of a vast country to the domain of Christianity and civilization. The crimes and abuses of the early Spanish colonists have been grossly exaggerated by ignorant and bigoted writers, and the truth itself has been painted in such distorted colors as hardly to be recognized by the candid historian.

Censure and vituperation of the Spanish conquerors come with bad grace from the descendants of those fanatical colonists who participated in the brutal and ferocious massacre of the unoffending Pequod Indians of North America. The Spanish conquerors hurled the idols from their pedestals, abolished the revolting human sacrifices, and sanctified the polluted temples by dedicating them to the service of the One Eternal First Cause, and erected the sacred emblems of man's redemption, the Christian Labarum, with its glorious motto, "In this conquer!" (*IN TOTA VICA.*)

The conquered Aztec was indebted to the courage and devotion of the Spanish missionary, LAS CASAS, for protection from the avarice of the more unscrupulous among the conquerors, and his eloquent voice plead not in vain against the abuses and injustice of the system of the *repartimientos*; his mitigation of its evils is gloriously described by an eminent historian of the subjected race. It is true that a few among the more zealous and enthusiastic of the missionaries, in their horror of idolatry, committed iconoclastic depredations by destroying the implements and idols used in the pagan liturgy. This must be charged to the over-zealous excitement and spirit of the age, and not to the actors in those scenes.\*

\*It can scarcely be said that the missionaries went further in this destruction, than was necessary for the spiritual benefit of their neophytes, which required that the memorials of idolatry should be removed from their midst. The interests of profane science should not be placed on a par with those of religion. The missionaries, who were enlightened and pious men, were much better able than we are, at the present day, to judge of the expediency of destroying the *teocallis* and their appurtenances. Moreover, by the labors of Father Sahagun and other antiquaries, we know much of Aztec antiquities, and we doubt whether mankind would be a whit better if anything more of them had been preserved.—ED. MET.

## PROTESTANT EVIDENCE OF CATHOLICITY.

THERE are among Protestants two classes of writers, who differ vastly in their views and statements respecting the claims of the Catholic Church, and it is quite sufficient to point out their distinguishing characteristics, to show on which side the spirit of truth prevails. One of the classes to which we refer, is composed of men whose vision extends no further than the sectional sphere in which they move, whose knowledge is bounded by the prejudices which they imbibed in their infancy, and the one-sided study which they have made of theology and ecclesiastical history. These superficial writers present nothing original: they accept every thing at second-hand: they never dream of analyzing their religious opinions, or ascertaining those fundamental principles which form the basis of certitude on which Christian faith must necessarily rest, in order to afford security in regard to the conditions of salvation. With such writers every calumny against the Catholic Church is accepted without examination. The historians who have recorded past events in a spirit of partisanship, are considered unquestionable authorities. The Bible is looked upon as an armory erected for the special purpose of supplying weapons for her destruction. Her doctrines, her practices, her institutions, are all prejudged, and if discussion arises on any of these points, the aim of these men is not to institute a calm and argumentative inquiry on the subject, with a view of eliciting the truth, but to adopt the most effectual method of achieving an apparent triumph over their adversaries. To this spirit may be traced the bitterness with which they assail Catholicity in the pulpit and with the pen, the gross misrepresentations of her dogma and discipline, and the astonishing blindness which, apart from the causes which we have mentioned, would be inexplicable in men of liberal education, and which draws a veil over the past glories of the Church and the undiminished vigor of her present vitality.

There is another class of Protestants, however, whose candor and learning form an honorable and pleasing contrast with those whom we have just described. If they admit the principle of private judgment, they have at least the consistency not to receive as infallible decisions, the declarations or teachings of any one man or sect of men, whose claims to authority or orthodoxy are no better founded than their own; *nullius addicti jurare in verba magistri*. They scout the idea that Luther, Calvin, or any of the so-called reformers, who at the commencement of their career stood, each one, "solitary and alone" in his protest against the Church of fifteen centuries, could have a right to remodel or overturn what had been settled by Christ and his apostles, or to impose his dicta upon the world as the law and the testimony. These writers judge for themselves, and having removed the film of prejudice from their eyes, they look into the history of the Christian Church, not through the distorted and second-hand channels of a Mosheim, or the Centuriators, or a Palmer, but with the aid of those luminous sources of information, the writings of the Fathers and others who have left us a record of the constitution, doctrines and observances of the Church in the earlier times. They recognize, and with commendable frankness they acknowledge the striking resemblance or rather identity between the Catholicity of the present day and the Christianity of the primitive ages. They see with admiration how the Church, by her supernatural character, has withstood the shocks of time, overcoming alike the persecution of tyrants and the assaults of error, the number of her children increasing in defiance of the one, and the sacred deposit of faith preserved in its original purity,

notwithstanding the other. The gospel is preached, the written word of God is transmitted, nation after nation is brought into the Christian fold; barbarous tribes are civilized; slavery is gradually banished or its evils mitigated; the cause of human liberty is promoted; education diffuses its blessings on every side; the wants of man are provided for, his miseries are relieved. Such is the gigantic and wonderful spectacle which the Church exhibits in every age, in the performance of her holy and sublime office; such is the majesty, authority and power which she still presents to the contemplative eye, verifying the declaration of her divine Founder, who promised to be with her all days to the consummation of the world.

It is difficult to conceive how men, who take this view of the subject, can remain long in the bosom of Protestantism, when they look for it in vain amid the evidences of primitive Christianity or among those glorious works which it was the manifest destiny of the Church to accomplish. Hence we have seen the De Hallers, the Schlegels, the Hurters, the Newmans, the Mannings, the Brownsons, the Ives, and a host of others, who were more solicitous for the peace of their souls and their eternal salvation than for any change that might come over their earthly prospects, humbly petitioning to be admitted into the "one fold under one Shepherd," into that Church which if we hear not, we are to be likened unto the heathen and the publican. Many more will follow their example, and when we read in the *Mercersburg Review* such sentiments as the following from Professor Schaff, we cannot but indulge the thought that he too will one day be added to the number. There is a spirit of candor and sincerity in his remarks, which in our opinion augurs much more favorably for this happy result, than the eminent talents and extensive erudition for which he is distinguished: for faith is a gift of God, and its acquisition is much more the effect of earnest and persevering prayer than of intellectual effort or profound investigation. Whatever may be the future in store for him, we cannot refrain from saying, *cum talis sis, utinam noster esses!*

"The proper coryphæi of the Papacy, such as Nicholas, Hildebrand and Innocent III, heretofore regarded as scarcely anything better than incarnate devils, are now looked upon as heroes and benefactors of humanity. Even Neander, who is well known to have naturally a great antipathy to every thing priestly and hierarchical, and who zealously endeavors to place the opposers of the ruling Church in the most advantageous light possible, candidly expresses his profound admiration for the moral character and great merits of these Popes. In the same manner has the judgment concerning the other prominent phenomena of the Middle Ages—the Crusades, the monastic orders and their founders, religious art, scholasticism and mysticism—assumed a more favorable form, in proportion as they are brought from the dust of the past to light, and understood in their organic connection with the nature and wants of that period. It is impossible to read with attention Neander's Bernard or Hasse's Anselm, without being filled with profound admiration for the spirit, virtue and piety of these men, although they move throughout in the spirit and mould of the Catholic Church, and belong, as is well known, to her most distinguished teachers and saints.

"But this altered conception of the Middle Ages involves an enormous concession to Catholicism, and a fatal blow against bigoted ultra-Protestantism. A Church which, throughout this transition period from ancient to modern times, sent out such a host of self-denying missionaries to heathen nations, who carried the gospel to the Germans, Scandinavians, Anglo-Saxons, Piets, Scots and Slavonians—a Church which had power to excite all Europe to a heroic conflict against the false prophet for the recovery of the Holy Sepulchre of the Redeemer—a Church which

contended vigorously and successfully against the despotism of worldly potentates, slavery, barbarity and a thousand other evils of society, which gave wholesome laws to the States, raised the female sex to its present dignity, which interested herself in behalf of the poor suffering of all classes, which established asylums for misery and institutions of benevolence in all places, which erected unto the Lord numberless churches, chapels, and those Gothic cathedrals which even yet command the admiration of the world, which gave the first impulse to a general education of the people, which founded and sheltered almost all those European universities which even to this day exert an immeasurable influence—a Church which has produced within her bosom such an incalculable number of profound minds, elevated characters, and devoted saints; such a Church cannot possibly, in the nature of the case, be the Anti-Christ and synagogue of Satan, notwithstanding the many anti-christian elements which she may have included within her bosom, and of which no age and no denomination is entirely free. That extreme representation which the majority of our popular religious papers continue to repeat from week to week, cannot for one moment maintain itself against the results of later Protestant historical research, and must, therefore, in due time disappear from the consciousness of all educated and unprejudiced minds.

“Moreover, not only the Middle Ages, but also the first six centuries of the Christian Church, have been thoroughly re-examined and documents have been brought to light, which for the most part were unknown, even by name, at the time of the Reformation, when historical study and the publication of ancient works had scarcely begun. Even Luther once calls Tertullian, who lived as late as the end of the second and beginning of the third centuries, ‘the oldest teacher which we have since the time of the apostles,’—(*Works*, ed. Walch 20, 1063,) so that for him the line of the Apostolic Fathers, and the numerous apologists of the second century did not exist, with the exception of uncertain fragments which he could not but know from the legends of the martyr Ignatius, Polycarp and Clemens, ‘for whom,’ as he once remarks, ‘a bad boy forged books.’ The Reformers were best acquainted with Augustine, and their reverence and love for this profoundly pious as well as spirited and highly gifted father, was of immeasurable importance for their theological and moral training and position, as otherwise the Reformation would most probably have assumed a far more radical character. Through the indefatigable diligence and zealous inquiry of modern times, and through the impulse which more especially Neander has given to historical monography, we have at present, in the German language, thorough and complete works on Leo, Augustine, Chrysostom, Gregory of Nazianzen, Basil, Athanasius, Origen, Cyprian, Tertullian, Irenæus, Justin, Martyr, and even back to the immediate successors of the apostles, so that the Nicene and Anti-Nicene Christianity, with the corresponding heresies of Arianism, Gnosticism and Ebionism, &c., are as clearly presented to our view, or at least as accessible as the Christianity of the seventeenth century. If we now read impartially those valuable monographies, or similar and more comprehensive works, such as ‘*Röthes Anfänge der christlichen Kirche, Dorners Geschichte der Christologie, Mohlers Patrologie*,’ &c., and if we, in connection with these, candidly study some of the more important productions of patristic theology, such as Chrysostom on the Priesthood, Augustine’s Confessions, Cyprian on the Unity of the Church, Tertullian on the Prescription of Heretics, Irenæus against the Gnostics, and the Epistles of Ignatius, we must inevitably receive the impression that the Church of antiquity was in its predominant spirit and tendency far more Catholic than Protestant, and that the Middle Ages are only a natural continuation of

the Nicene Christianity. Could Ambrosius, Athanasius, Cyprian, Irenæus, Ignatius, Clemens and Polycarp suddenly rise from their graves and be transferred to Puritan New England, they would scarcely there recognize the Christianity of those venerable martyrs and confessors, for which they lived and suffered; but, on the contrary, would much sooner discover, not only among the Universalists and Unitarians, but among the Baptists and Puritans themselves, distinct traces of a congeniality of spirit with the heretics and schismatics of their own days. We state this, however, without any disrespect whatever, but simply as the impression received from an impartial comparison of historical facts.

"The most striking difference between the primitive Church and Protestantism lies in the doctrine of the Rule of Faith, of the relation of the Scripture to Tradition, of the Church, her unity, her Catholicity, her exclusiveness, and of the Sacraments. Even of the material principle of Protestantism, the justification by faith *alone*, in Luther's sense, the Fathers know nothing, not even Augustine, and instead of making this the article of the standing and falling Church, they assign rather to the Christology, to the mystery of the Incarnation, and to the Holy Trinity, the central position in the Christian system, and the confession or denial of Christ's real humanity, is with them, according to I *John*, 4th chapter, the sure criterion of orthodoxy or heterodoxy. In all these points of doctrine, as well as in the hierarchical constitution, the sacrificial worship, and the ascetic conception of Christian virtue and piety, we clearly discover in the Church Fathers, from Gregory and Leo up to Cyprian, Irenæus and Ignatius, at least the germs of that system which afterwards completed itself in the Roman Catholic Church. This is continually becoming acknowledged, the more in proportion as researches are extended in this sphere, and their results produced in a popular form. Without this resemblance it would be absolutely impossible to account for the fact that the Roman Catholic Church has canonized the most distinguished and pious of the Fathers and cherishes their memory with filial veneration and gratitude to this day. It is only through want of knowledge or a singular delusion, that any section of Protestantism could ever imagine itself to be a simple restoration of the Nicene or Anti-Nicene age. If, however, we concede this much from a mere historical stand-point, it is easy to see what an enormous influence such an admission must have upon the final solution of the Church question, for whoever despises the judgment of history, robs himself at the same time of its foundation and basis. If the fifteen centuries prior to the Reformation are deserving of no confidence, neither are the three last centuries entitled to any respect. 'If any one neglect to hear the voice of the Church,' saith our Lord, 'let him be unto thee as a heathen and a publican.' *Matthew* xviii, 17. In proportion as we undermine and reject the testimony of Church history, in theological and religious questions, do we also open the door to skepticism and nihilism. Herein precisely lies the great ecclesiastical and religious importance of modern Church historical research, even if this should not yet be duly acknowledged by many German theologians. The time will and must come when the practical conclusions will be drawn from the theory. But some will at once ask of what concern is the testimony of history to me if I have the word of God in my favor, which is after all the only certain rule of faith and life; whilst the greatest school men and Church Fathers, according to their own confession, were themselves sinful men and liable to err? Very true! But who has made you an infallible interpreter of this word? Has not this word already existed in the Church before the sixteenth century, and as such been highly honored, read, transcribed, translated and commented upon? Whence then have you the canon, save directly

from the faithful collection and transmission of the Catholic Church? Who furnishes you the proof of the genuineness and integrity of the apostolical writings, except the testimonies of the ancient ecclesiastical authors? If already the immediate disciples of the apostles, if Ignatius, Clement and Polycarp, if the Fathers and Martyrs of the second and third centuries have radically misunderstood the New Testament, what guarantee have we then that *you* in the nineteenth century understand it properly throughout, wherever you may differ from them? Are you then made of better stuff than the Confessors and Martyrs of this blooming period of the Church? Have you done and suffered more for Christ? You say: the clear letter of Paul and John condemns the Catholic Church as Anti-Christ, as the man of sin, the beast from the abyss, as the Babylon destined to be destroyed. But whence do you know that this interpretation is correct, since you totally reject the infallibility of the Pope, and perhaps also of the Church in general? You will certainly not be so inconsistent and ridiculously presumptuous as to claim it for yourself or any other Protestant interpreter? Moreover, such an application of the passages in question was wholly unheard of until within the later period of the Middle Ages, when it was invented by certain fanatical sects to suit their polemical ends. The Church Fathers without exception, even Irenæus, who through Polycarp stood in close relation to the apostle John himself, have referred them to Gnosticism and to the world-empire of heathen Rome. At all events the Reformers could not have used consistently the Revelation of John for any polemical purpose, since Luther and Zuinglius denied its apostolical origin, and Calvin with all his masterly skill as a commentator, wisely suffered it to remain unexplained. Later Protestant interpreters, such as Hammond and Grotius, and all modern expounders of Scripture (quite lately the orthodox Hengstenberg, in his commentary on the Apocalypse, and even the Puritan Stuart,) have, almost without exception, rejected the anti-Roman interpretation as entirely untenable, and again returned to the explanation of the Church Fathers. However this may be, there are at all events many more *clear* and *distinct* passages in Scripture, which according to the unanimous explanations of Catholic and Protestant commentators, promise to the Church of Christ an *indestructible continuation, and an uninterrupted presence of her divine head, even to the end of the world*. Of this there cannot be the least doubt, and therefore must we above all build our theory of Church history upon such declarations, and not upon a very doubtful interpretation of the darkest passages in the most mysterious book of the Bible—which, not without reason, stands last in our canon. But if it should appear as the result of the modern thorough and impartial investigations of the Protestant historians, that the Christian Church, before the Reformation, even back to the days of the Apostolic Fathers was not in her predominant spirit and character Protestant, but essentially Catholic, in most of those points where the two systems are at war with each other, and that the protesting sects from the Ebionites and Gnostics down to the Cathares and Albigenses, present a confused mixture of contradictory opinions, and as such cannot constitute the uninterrupted continuation of the life of Christ and evangelical truth, it necessarily follows that such a defence of Protestantism, which rests upon an entire rejection of Catholicism, as a system of falsehood, be it Baptistie, Puritanic, Presbyterian or Anglican, stands in contradiction to the testimony of history and those unequivocal sayings of Christ and his apostles, and must therefore be abandoned."



## THE RESURRECTION.

AN ODE FROM THE ITALIAN OF MANZONI.

He hath arisen—how was torn  
 From boasting Death his prey?  
 How have the gates so dark and lorn  
 Been hurled from their hinge away?  
 And He, of late so cold and still,  
 So pliant to another's will,  
 How roams He free to-day!  
 The immortal Victor from the grave  
 Rises again to bless and save.

He hath arisen—no more bound  
 The holy head is free,  
 And cast aside upon the ground  
 His cerements you see.  
 The solitary cave to all  
 Proclaims the ending of his thrall.  
 The strong One mightily  
 From His short sleep again awakes  
 And Death's cold fetters from Him shakes.

Thus on his weary journey when  
 The traveller seeks the shade,  
 And crouching in some woody glen  
 His wasted form has laid,  
 If in his quiet slumber there  
 Some withered leaf glides through the air,  
 And softly on his head  
 Its lightsome burthen lays—he shakes  
 It gently from him when he wakes.

So from the caverned arch away  
 The Mighty One repels  
 The rough-hewn portal, and the day  
 Breaks in on its secret cells,  
 When coming from Death's mournful vales  
 The Soul again its partner hails,  
 (In His word truth e'er dwells:)  
 "With thee again," the Spirit cries,  
 "With thee from thy silent bed to rise."

What word of wonder is this spread?  
 What word of might thus given,  
 Piercing the ears of Israel's dead?  
 Again they view the heaven.  
 Death's portals from their hinges torn;  
 His victims from his grasp are borne:  
 The Lord his power has riven:  
 Rejoice, ye dead,—whose wishes high  
 Rested on Him—your Lord is nigh.

What mortal dared the steep ascent  
 Before He came to aid?  
 Who to the glorious kingdom went  
 Ere He the pathway made?  
 Ye ancient sires, from His high throne  
 He comes to claim you as His own.  
 For you the ransom paid  
 The promised Victor breaks the chains,  
 The long-Expected ends your pains.

Ye whose unbandaged eyes have read  
 The future as the past,  
 Prophetic seers, time slowly sped  
 To bring you joy at last.  
 Even as a father to his son  
 Tells of his battles lost and won,  
 Unveiled the future vast  
 To you this dawning Sun appears  
 Rising upon a night of tears.

'Tis early morn—with wearied eye  
 And melancholy face  
 The sleepless Maries doubtfully  
 Seek the sepulchral place.  
 They mourn for Him so rudely slain:  
 They tell those sufferings o'er again:  
 Lo! from its rocky base  
 All Sion trembling shakes, and prone  
 The affrighted guards are stricken down.

What shape sits on the monument,  
 Whose robe is as the snow?  
 The forked lightning must have lent  
 Its splendor to his brow.  
 The sorrowing Maries hear him tell  
 How from the grave arisen, well  
 He hath redeemed His vow.  
 Why seek the living in the tomb?  
 He is not here—ye know his home.

Away with the mourning weeds—away—  
 This is no time for plaint;  
 With joyous gold should blaze the day  
 By heaven for gladness meant.  
 In lily stoles, ye priests, come forth  
 The gladsome news to tell the earth:  
 Let flow'rs on shrines be spent:  
 Speak to the eye the spirit's joys—  
 And ears exult to the Angel's voice.

Rejoice—be glad—heaven's glorious Queen!

Thy God, who deigned to choose  
Thee His pure Mother, now is seen

To trample on His foes.

Again to living light He springs,  
His triumph the Angel, crying, sings,

And thee amidst our woes  
He hath ordained to be our friend:  
Defend us, Queen of Heaven, defend.

Each holy place with heaven is bright,

And Joy the sceptre sways—

All nature filled with new delight  
Chants loud her hymns of praise.

Where is the heart this tranquil fire

Will not with holy thoughts inspire  
And heavenward often raise?

Our gladness like the heaven's glow  
Should make all beauteous here below.

Oh! ye bright denizens of heaven,

How blissful is thy light,  
That in these holy days is given

To our enraptured sight!

Who leans confiding on the Lord  
Shall feel the powers of His word,

And from the grave's dark night  
With his triumphant Lord shall rise,  
A glorious victor to the skies.

### SCIENCE UNDER CATHOLIC INFLUENCE.

THE address, the first part of which we here present to our readers, was delivered by his Eminence Cardinal Wiseman, at a recent celebration of the Catholic Literary Institute of Leeds, England. It is a splendid effort of a great mind, indicative of profound and varied erudition, and will enhance the already eminent reputation of the illustrious author, as a brilliant exponent of the superior claims of Catholic times to the respect and gratitude of the scientific world. No Catholic will read this address, without congratulating the Church upon the possession and, we may say, the production of such a champion as Cardinal Wiseman, "whose copious mind and extensive reading," as the London Standard justly observes, "place him in the foremost rank of the renowned men of his age."

*"Science has nowhere flourished more, or originated more sublime or useful discoveries, than where it has been pursued under the influence of the Catholic Religion."*

In considering how this proposition may be proved and illustrated, my mind naturally turns towards the South, and towards that bright and fair country of Italy, in which the influence of the Catholic Church has been the most uninterrupted and the most unthwarted. And I am disposed to turn to it naturally for another reason; because having, in order to treat this subject, to revive reminiscences which, through a long course of years, had become faint; and to return to the consideration of topics which perhaps more appropriate or more serious subjects made dimmer in my mind, my thought has travelled back over many years, over years of more busy and active pursuits, over years of many consolations and of some sorrows, to that bright, that pleasant, and, I will add, that sacred period of youth when within the halls of the venerable College of Rome, (hear, hear,) I received an education which, if it had any limits as to the depth and extent of the sciences that I learned, those limits were from the deficiency of my own intellect, and not from the restrictions which the Church put on me, (applause,) nor from any want of deep and varied knowledge in those who communicated to us—science. Well do I remember, indeed, how those venerable men who were instructors of our youth, many of whom have since passed calmly from the region of speculation and of science to that of vision and enjoyment; well do I remember how those venerable men had made their lips familiar with the uncouth sounds of German or English names known to science, could go easily into the depth of any calculations, or simplify for their scholars the sublimest and profoundest problems. (Applause.) Then I go to Italy to prove the thesis which I have before me.

"You are mistaken;" perhaps some one will say, "you have not properly under

stood the sentiment that has been proposed to you. We are not talking of the arts nor of literature; we are talking of science." I know it, gentlemen; and, indeed, had I come here to tell you that Italy has been the nursery of art—that she has not only filled her own churches, and halls, and palaces, with magnificent productions of the chisel and the pencil, until her wealth had overflowed to the enriching of every other part of the world, with the beauty of her works;—were I to tell you that Italy was the country that gave birth to Danté and Petrarch, or to Tiraboschi and Muratori, or other great or profound writers of the last or preceding centuries, you would tell me, "you are going to repeat what we all well know; we have no doubt, and we frankly concede to you, that Italy is not only the country of art, but the seat of varied learning. But science belongs to the children of the North. It is we who have produced a Newton and a Watts; it is we who have given to the world a Davy and a Faraday; it is we who have first invented and put into execution every great project for rapid communication, whether of the body or of the mind. What has Italy to do with scientific invention and discovery? What has she to do with the regions of the higher sciences?" I only ask you to listen to me with favor, and perhaps, I must also add, with indulgence: because, having undertaken a subject of this high character, I feel myself called upon to do it justice, however poorly; and I foresee that this cannot be done, except at some considerable length. Allow me to observe that invention or discovery may be considered in two distinct ways. A phenomenon has been before the eyes of mankind perhaps for hundreds, it may be, for thousands of years. It has, during this period, passed completely unobserved. At length there comes a happy genius who seizes upon it, finds in it a truth,—a principle, and thus gives to the world the germ of perhaps a most important discovery. That man is entitled to be considered the inventor or the discoverer, even though what he gives in an imperfect form, may afterwards grow up to something much greater in the hands of a second genius, who likewise may put in his claim to the title of inventor or discoverer. This is the man who unites together and combines in harmony, observations, phenomena, laws, deductions, which before had been disjointed members of a common body, but, for the first time, are now brought and fitted together, and are thus restored to, or are first endowed with, motion and life. Now, in both these ways, I claim for Catholic Italy, the glory of having given to the world many of its greatest and most important scientific truths. I will illustrate the first case by a few examples, which, at the same time, may show the existence in Italy of that peculiar genius, which is the first to seize upon a phenomenon or a truth. In order to explain my meaning, I will first give an instance drawn, not from science, but rather from art. If any of you go into a collection of antiquities, a museum, you will find what are considered to have been used as mirrors by the ancients. One side is of polished metal; and almost invariably, on the back is some representation of ancient mythology; literally cut in precisely in the same way as the lines on a copper-plate which are for the purpose of producing an engraving. In any great collection of antiquities, we have specimens of these mirrors anterior by many years to the foundation of Rome. These are frequently Etruscan, bearing inscriptions in the Etruscan or Greek language. Now, any person wishing to have a representation of these ancient pictures can obtain it in a moment, as I have myself seen it done. He has nothing to do but to apply to it the ordinary means of taking a proof from an engraving. So that for many ages since, before the time of Rome, and even while the arts were flourishing in that city, there was the copper-plate ready engraved and no one thought of making it the means of multiplying a picture; no artist thought of sparing himself the trouble of again and again engraving the same scene upon a fresh copper-plate, each time for the gratification of a single observer. It was not until 1450, when Tommaso, or as he is commonly called by abbreviation of his name, Maso Finiguerra, was an engraver at Florence much for the same purpose, that a new way had been discovered of giving beauty to this species of engraving on copper. It consisted in filling up the scratch or cut which had been made on the plate with a black compound of silver, copper, lead, and a few other substances. This was called a *niello*. The lines were filled up, and instead of leaving them to get dark by time, this composition gave the work a brilliant finished appearance. In performing this operation, wishing to see how the work was advancing, he applied a paper to what he was engaged on, and so, having previ-

ously filled the interstices with ink, he obtained a complete copy of what he had done. That was the first engraving; and he soon gave to the world that beautiful art which, with the same trouble required to produce one copy, furnishes three or four thousand complete reproductions of the original, and was very shortly afterwards brought to perfection in Italy, by the wonderful artist who has preserved for us the most beautiful works of Raffaele—Marc Antonio. Here, then, is an example of how, for two thousand years and considerably more, there had been a result produced capable of being made of immense service, and yet, during that time, no one had discovered that simple application with which we are now so familiar. And that man who first applied the necessary means deserves to be considered a great genius, an inventor of the art of engraving; although thousands of plates had been engraved before. Let us now take a more scientific application of the rule. Who had not seen, from the time of the first man that made a lamp and suspended it to the wall of his cottage, or to the roof, that when first hung in its place it oscillated for some time from side to side, until it at length came to the perpendicular. It had been seen by Archimedes, and by other accurate observers of mechanical and physical phenomena. Yet nobody had seen any principle or law in it, until one day Galileo observing this very phenomenon, and noticing by more accurate observations that the oscillations were regular and followed to a given law, pursued at once his investigations. He saw how much there was in it; he saw that it could be made to serve for a measure of time; he saw in it the principles of the law of gravitation and motion. He constructed the first pendulum: an object with which we are now so well acquainted, one of the most important instruments in the hands of science. Galileo having invented his pendulum, soon saw the law was subject to calculation by which it oscillated until it came to perfect rest. He made a second, and compared the two, and found after repeated observations, that the length being the same, the oscillations were equal, without reference to the suspended weight, and that by varying the lengths, the oscillation likewise varied in a given proportion. The law of gravitation flashed before him. From the pendulum he proceeded to examine the descent of bodies on an inclined plane; experiments suggested by his first series. Thus having gathered much knowledge and established important laws, he proceeded to the leaning tower of Pisa, and there pursued another series of experiments on bodies falling through the air; and he came gradually, and after considerable time, but still by accurately pursuing observations, to the great and fundamental law of the fall of bodies, the law, consequently, of attraction. And so, until at last, it is acknowledged that he was the discoverer of that great fundamental law of the fall of bodies to the earth, which may be considered as one of the great elements prepared for Newton towards the formation of his grand system. But this is not all. By means of this pendulum, others have gone on to investigate the map of the earth, and other important phenomena connected with its physics. In fact, it may be said that there is hardly a single instrument to which so many important results are due; and all are referable to that peculiarly keen sight which Galileo applied to the study of phenomena unobserved by others. One of our best authorities, Dr. Whewell, in his *History of the Inductive Sciences*, admits that Galileo, having first discovered the law of rectilinear motion, went on and satisfactorily pursued that law, to the motion of bodies when moving in curves; or the motion of projectiles. This may seem to be a trifle, but it is a fact that up to Galileo's discovery, there were treatises on gunnery written, which took as their basis, that bodies when sent forth by force, such as that given to a cannon ball fired from the piece, kept going on in a straight line for some distance, and then suddenly dropped perpendicularly to earth. Such things appear absurd to us, but they serve to prove how important and how honorable is the discovery of the true law. Thus do we owe to Italy the discovery first of the pendulum, and then of the true fundamental laws of motion. What Galileo did, was continued by his disciples, the most distinguished of whom were Viviani, Castelli, and Torricelli, who pursued his experiments, and brought their results to still higher exactness. Another instance of that same perspicacity leading to important discoveries, will be found in a little instrument that is quite familiar to us all, and which hangs in the hall of almost every well furnished house in this city, and which you frequently consult in order to ascertain the prospects of the weather. That is the barometer, which, besides its household use, is, as every

one versed in physics well knows, a most important instrument for some great operations connected with the surface of the earth, especially for measuring the altitude of mountains. It so happened that at Florence one day, the pumpers of the Grand Duke wished to raise water to a considerable height, and made a pipe to reach the elevation sought. But when they came to apply their power, they were astonished to find that it could not reach beyond a given height. This puzzled everybody. We are inclined to smile at it; but listen to the theory then universally received in all Europe. It was this. There was a philosophical axiom that nature abhorred a vacuum, that nature would not have a void, and that consequently when, by the action of the pump, the air had been extracted from the tube, the horror of nature for this vacuum made it force the water to take its place. This was considered a truth; but Galileo seized upon the true principle. He saw that the weight of the volume of water was balanced by the pressure of the air, and that the weight of a column of atmosphere was equal to one of that height of water. Now here was a great and most important principle discovered; and yet Galileo was not able to carry it out to its farthest demonstration and application. This was reserved for a young man, who possessed extraordinary genius for every branch of science, experimental and mathematical. This was Torricelli. He resided in Rome, and when Galileo went there, and found him endowed with such peculiar gifts for the pursuit of his own studies, he did all he could to induce him to go to Florence. Torricelli did not like to leave Rome, but affection for the great discoverer overcame his reluctance, and he accompanied him. When he learnt the conclusions of his master, and ascertained the principle which it contained, he said, "If I can find a fluid fifteen times heavier than water, I shall produce the same effect, and thus verify the law which has been discovered; because, instead of so many feet, it will only rise so many inches, the weight of so many inches corresponding with the weight of that column of water." He took mercury and filled a tube with it, reversed it into a basin filled likewise with mercury, and saw that it descended to the height of 31 inches. Above this, in the space from which the mercury had been displaced, was the Torricellian, or perfect vacuum. And thus was obtained the barometer. So naturally did the reasoning which he pursued, appear to Torricelli, that, we are told, he was grieved at having discovered it,—grieved that Galileo had not followed it out, and not claimed the honor of his discovery. Such is the real modesty of science. Proceeding, as we have thus begun, to speak of simple inventions, and not taking yet any broader fields of science, I will enumerate a few more examples, thus clearing off detached and desultory subjects: we may observe that we owe to the same fruitful genius the invention of the telescope. There is no doubt that something like a telescope existed before Galileo commenced his construction of one. I must beg, however, to remark that whoever may have made the first imperfect telescope would not have done it without a previous invention, which is of great importance to us, and not only of importance, but almost of necessity. For had it not been for that discovery, I myself, like many others, would have had to pass through my years of life without being able to enjoy the blessing of contemplating the works of God. Spectacles! What a trifling thing! And yet imagine that for twelve hundred years after Christ, no one, however afflicted with old age, or any other infirmity calculated to impair the power of his visual organs, should have had any means for assisting his sight, and then say it was not a great and precious invention of the person who first communicated them to the world. And I am glad to say that the inventor was not by profession a philosopher, but a banker. His name was Salvino degli Armati, who lived in Florence in 1280. That was the year of his invention of optical lenses. He died in the year 1317. The discovery was attributed to a native of Pisa, Alessandro della Spina, until two hundred years after Salvino's death, when his tomb was discovered, containing an epitaph which at once clearly showed that Salvino was the original inventor and discoverer of convex glasses. His tomb has disappeared; it was destroyed on some occasion, but the inscription had been recorded and preserved. Italy claims this invention, to which we can trace the origin of other numerous, almost innumerable, optical instruments. Lenses having been invented, it seems natural that some one, by comparing different effects with different glasses, should have hit on the way of placing them so as to produce great increase of sight. Such attempts were made in Holland; and the Germans ascribe the invention to Jansen

of Middleburg, or to Hans Lanfprey, or Lippersheim. However, there is no doubt that something of a tube with a glass was produced by some of those artificers. Galileo was at Venice when the news reached the city that there was such an invention. He had not seen it, nor got any exact description of it. But he immediately began to think how it could possibly be constructed. He passed that night sleepless, but the fruit of it was the telescope. He had it framed in his mind, and he set to work to put his idea into execution. He completed it; and with his first telescope, he discovered the satellites of Jupiter. Here then, is another of our most important discoveries, that of the adaptation of lenses to view distant and celestial objects, due to this unscientific country of Italy. From the telescope, we very naturally pass to the microscope. Biot, in the biography of Torricelli, says that he was the first to invent it by melting a tube, or rather a fine end of glass in a lamp, and producing a globe at its extremity, thus obtaining a convex lens of intense power, which he applied to the examination of small objects. Mantucla attributes it to Fontana, a Neapolitan, who, he says, invented it in 1618. It happens, however, that we must claim again for the same great discoverer this invention likewise. It was Galileo, without any doubt, who first constructed the microscope. It was said to have been invented by Jansen, of Middleburg, a German, in 1619, while, according to Mantucla, Fontana had invented it in 1618. Now, it is certain that in 1612 Galileo had sent a present of a microscope to the King of Poland. An Italian writer, Boccacini, in 1612, quoted by Libri, speaks of the extraordinary and ingenious glass, "by which a flea is made to look like an elephant, and a pigmy like a giant," which evidently alludes to the microscope existing in Italy before its discovery in other countries. But Libri has proved that it was invented by Galileo in 1611, though not perfected until 1624. Another valuable discovery, which has led also to many important discoveries in the small world of nature, is thus due to this same country of Italy. We have spoken of the barometer, and generally side by side with it is another small instrument, of use to us in a thousand ways—the thermometer. What could we do without it? Without it the gardener could not grow your grapes; without it your bath could not be tempered. By the aid of that little familiar instrument we ascertain whether we shall have frost or warmth. We do not trust our own sense or feeling so much as that instrument. It is no wonder, therefore, that there should be no end to the competitors of all nations for its invention. It is spoken of as being seen about the year 1620, when Bacon describes it; Drebbel describes it in 1621; and Fludd, to whom it has also been attributed, gives his account of it in 1638. Now, on the other hand, we have the Italians also claiming it, and in a manner that is not suspicious. Borelli, Malpighi, and Poleni, most eminent Italian observers, attribute it to Santorio, a physician and professor at the school of Padua, the rival of the Florentine school to which two of them belonged. But there is no doubt, I believe, and again I refer to the same authority, that of Libri, who has proved most satisfactorily that it was known in Italy long before that time, that it was most probably invented before the end of the preceding century, about 1597; for we know that in 1608 Galileo exhibited his thermometer to his disciple Castelli, and showed him the uses to which it could be applied. Of that we have Castelli's own record. The first instrument was exceedingly imperfect. It consisted of a tube into which water was poured, which was then immersed in water, leaving air in the upper portion; and it was the dilation of this air which gave the measure of the depression or elevation of the water. But this basin in which it was immersed was subject to the pressure of the atmosphere, and therefore it could not give an accurate measure, nor was there any graduation. It was a thing to look at and admire, rather than to turn to any practical purpose. It was a Roman mechanic, Telioux, who first gave a description and drawing in 1611, nine years before it was talked of in Germany or England, of a thermometer graduated, and able thus to be applied to practical purposes. And we find that the academy of the Cimento, at Florence, had a number of thermometers thus made and graduated. The thermometer, therefore, in its more perfect form, as well as in its very rudiments, is due again to the same country. I have casually mentioned the school of Padua, and that leads me to another science, into which, however, I do not intend to enter far, and for this reason: it would afford matter sufficient for a whole discourse. Were I to enter into the region of physiology, and shew you for what the world is indebted to Italy, you would find



that it has been a benefactor not merely to science, but to man. But I must mention one discovery, because I think it will illustrate the principle which I have laid down. It will show how a person is entitled to the name of a great discoverer, who puts the last finish to a series of observations that have gradually reached all but the point of perfection. Nay, I am inclined to claim for Italy that great discovery of which I am about to speak. You are aware how much the physiology of the human frame, how much of the science of medicine depends on our possessing the true theory of the circulation of the blood. This is justly attributed to Harvey, who is justly considered one of the greatest ornaments of English physiological science. Now mark how it came to be his discovery. The school at Padua had flourished for many years, and perhaps it has given to the world the greatest series of extraordinary men in the medical profession which it has ever seen in one place. Cuvier, one, certainly, of the best authorities of modern times, says that the science of animal physiology is due to three men who ought to be considered fathers of that science. These are Vesalius, Fallopius, and Eustachius. The two first belong to the school of Padua. Fallopius and Eustachius applied themselves more particularly to the examination of the veins, which were then but little understood and known. Realdus Columbus, a pupil and successor of Vesalius, published a work upon the veins in 1559; and for the first time communicated the knowledge of a really great discovery—that of the lesser circulation of the blood through the lungs. What he had discovered he makes known so clearly, that so far there is no doubt that it belonged to him. The next great man who succeeded Vesalius was Fabricius ab Aquapendente, who held the chair of medicine at Padua for fifty years. The existence of valves in the veins had been discovered by a Dutch physician, Sylvius; but it was Fabricius who first discovered that the valves of the veins opened towards the heart, so that he concluded and taught that in the veins the blood flows to the heart, and cannot return from it. Now, see how near you are to the circulation of the blood. You need only one element more; you only require to know how it flows through the arteries. Harvey was the pupil of Fabricius in Padua. He made one more experiment, and the grand discovery was made. It is only wonderful that it had not occurred to his venerable preceptor. He made a ligature of an artery; he found that the inturgescence of the artery caused by the arrest of the blood, was above, not below the ligature, and therefore established that the blood is propelled from the heart to the extremities through the arteries, and then returns through the veins to the heart. Thus he incorporated in his discovery what had already been established by Columbus and Fabricius. Now, is not glory and very great honor due to the men who prepared the way for this great discovery, and are they not entitled to share it with Harvey? But I am disposed to go further. There was at that time a physician, a very eminent man, by name Casalpino. He was physician to the Pope. He was held in the greatest honor in Rome, and by the Sovereign Pontiff. While he published his books there without censure, Dr. Sam. Parker, Deacon Archdeacon of Canterbury, in this country was attacking his doctrine as leading to infidelity. Dr. Whewell holds that Casalpino was unacquainted with the circulation. He wrote before Harvey, and Dr. Whewell refers to his book of *Peripatetic Questions*, for proof that he was only acquainted with the circulation through the lungs. But strange to say, in the first book of his work on plants, he distinctly lays down both circulations, and any one reading the passage will say that he divined it rather than demonstrated it. The honor of discovery, no doubt, is due to Harvey, who made the demonstration—a demonstration in such a form that every thing discovered since shows how thoroughly sound and true is the system. I could enumerate men who have enriched physiological science, such as Spallanzani, Malpighi, and Morgagni—an authority still of the highest character. Santono, Redi, and Lancisi, were also eminent, and others whose names are well known to the learned in this part of science. At the same time with Galileo, there was living in Rome, Frederigo Cesi, a youth of noble family, whose character is perhaps the most beautiful in the whole history of science. He was endowed with such piety, with such amiability, with such zeal for learning, and with such admirable tact, that he was a universal favorite, and the delight of all scientific men of his age, including the great philosopher of Florence. I mention his name with pleasure, to allude to what I think is a graceful act of gratitude—the giving from him recently of the

name of Cæsia to a class of plants; for his name was almost forgotten. But among the scientific it still was known; for he first suggested the Linnæan system of classifying plants. I could speak also of other branches of science, but the subject of physiology, on which I wish to make just now a further observation, strange enough, brings to my mind another, which, I am sure, strikes every person that contemplates the progress of our days, as embracing one of the most wonderful, one of the most beautiful, and one of the most useful of those discoveries which I have no hesitation in attributing to the merciful dispensation of Providence. There have appeared to us from time to time in the heavens new bodies. They have existed there from creation, yet man has not seen them. Planets, like our own earth, have been revolving round our own sun, and no eye has got a glimpse of them, till within these few years. There have been comets wandering through space; coming and going fitfully, seen for a moment, then lost; there are stars which the naked eye could never have seen, hidden in clouds that seem to form part of the celestial atmosphere. They were there: and they raised their voices feebly, but still in their own proper measure, in that concert of the spheres, in that music of the heavens which relate the wonderful works of God's hands, and make known His glory. And after they have thus, for thousands of years, been rolling silently, and unobserved, around the centres appointed to them, there comes a day when they are caught sight of by man; they are bound fast forever to the system of the heavens, by inexorable theorems; and they become not only objects of science, but even the groundwork of most magnificent verifications, and invaluable calculations. And who makes them known? Why were they not displayed to the first man in paradise, when he contemplated the heavens in all their glory? Why were they not made known to the inspired ones who sung so nobly of the glories of the firmament? Because the time was not arrived when that new knowledge should be given to man; and when it did come, it pleased God to send them into the path of the telescope, and they were born for the first time to this our creation. And so from year to year, man may always find expanding motives for admiring the power of God, and the beauty of His wisdom! And in the same light do I consider any other discovery or invention of man which is intended to act greatly on his social interest. It is concealed until its appointed hour is arrived, when God in His justice or His mercy has decreed it should be revealed.

CONCLUSION NEXT MONTH.

### JAPAN—ITS RELIGIOUS HISTORY.—No. III.

To those acquainted with the roads and inclemency of the seasons in Japan, (for it was the 27th of October, 1550, when Xavier left Amanguchi,) it would seem nothing short of miraculous, that the holy man did not die by the way. Of this journey the new apostles could with the greatest truth have said, in the words of the apostle: "in perils of waters, in perils of robbers, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea. In labor and painfulness, in much watchings, in hunger and thirst, in cold and nakedness." Their sufferings and exposure were so great that nature at last gave way and Xavier was taken with a violent fever at Sacay, about forty-eight miles from Meaco. But it pleased God, to whose fatherly providence he committed himself and his labors, to restore him to health in a short time, and as if his past toil had been nothing, he continued his journey with the same earnestness as before. The zeal with which he inveighed against the vices and religion of the places through which he passed, drew upon him the anger of those he reprov'd, and twice, according to the report of the infidels who were afterwards converted, he was on the point of being stoned, and was only saved by the miraculous intervention of Him whose

cause he was pleading. Early one morning as the missionaries were threading their way with much difficulty through a dangerous forest, Xavier perceived a horseman travelling towards Meaco. He offered to carry his valise, if he would guide them out of danger. The gentleman accepted the offer, but rode at such a rate that Xavier was compelled to run in order to keep up with him. At night-fall he was found by his companions, who had followed him as well as they could but at a great distance, exceedingly spent and wearied, and his feet were swollen and bleeding in many places, from the wounds he had received from the sharp rocks and the briars over which he had been compelled to run. Yet this did not prevent him from continuing his journey the next day, as if nothing at all had happened, so great was the courage and alacrity he derived from his continual union with God.



MEACO.

About the end of February, after nearly three months of excessive pain and labor, he arrived at Meaco. Although the name of this city in the Japanese language means a sight worth seeing, the wars that had been raging for some time before in its neighborhood had destroyed much of its beauty, and threatened to ruin it altogether. It was to no purpose that Xavier tried to have an audience of the Cubo or Dairi or to gather some of the people, to make known to them the tidings of salvation. After a residence of two weeks, he found the tumult and confusion so great on account of the war, that he was constrained to return to Firando, with no other consolation than that he had preached Jesus in the capital of the empire and had suffered much for the glory of God. During his absence Father Cosmus was not idle, and though no record is extant of the increase in numbers, yet the advancement of the converts in piety was very remarkable. Among the Japanese there exists a devotion very similar in form to our Rosary, in which each one according to his sect repeats the name of his favorite divinity a certain number of times, addressing some prayer or petition to him on every bead. This they changed into a Christian devotion, by invoking in the same way the sacred names of Jesus



VIEW OF FIRANDO.

and Mary. But Xavier only came to Firando to acquaint Father Cosmus with his intention of returning to Amanguchi, where he hoped to reap in joy what he had sown in tears but a few months before. The Portuguese, whilst they united with Father Cosmus in commending his enterprise, told him that they thought it more for the glory of God and the advancement of religion, that he should condescend a little more to the weakness and prejudices of the natives, and not make himself and his cause contemptible, by an undue adherence to the strict poverty which he had hitherto professed. A better apparel would make the Japanese listen with greater reverence, whilst it would not diminish in the least the merit of his life of sacrifice. Prudence required, in a matter of such importance as the salvation of men, that he should become as the apostle all to all, in order to gain all to God. When the Japanese would be well grounded in the faith, and know and appreciate the extreme poverty of the God-Man, their Redeemer, they would admire and bless what now they despise and regard as a curse. Unwilling as he was to throw off the livery of Christ, Xavier could not but admit the propriety of the representations and not wishing to be guided by his own light in a matter of such importance, he yielded to their advice and accepted a new habit, and took with him the presents which the Viceroy of the Indies had given him, that by them he might win the friendship of the kings and nobles. This change in dress and manner operated wonderfully in his favor on his return to Amanguchi. The king received him with much kindness and as an exchange for the presents offered him a large sum of money which Xavier respectfully refused. This conduct astonished the king very much and he could not help contrasting it with the greedy avarice of the Bonzies, who never gave but always looked for a compensation for every action. However, he insisted upon showing his favor and asked what he could do to oblige him. "Nothing," replied Xavier, "except granting me the privilege of preaching the Christian religion in your States. With this I shall consider myself more than remunerated for whatever I have presented to your Majesty. It is for this alone that I came from

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the far West." This disinterestedness made the king and courtiers look upon him as a man of extraordinary merit and worthy of great respect. The desired permission was granted, and confirmed by an edict set up in every square of the towns in the dependencies of Amanguchi. Learning a few days after that the foreign doctors had no fixed residence, the king assigned them a house, that had formerly been occupied by the Bonzies, but had for some time been abandoned, and added to it a place large enough for the building of a church. Attracted by this favor of the court the Amanguchians began to throng the house of the missionaries and make enquiries into this new doctrine, that had been brought from the other extremity of the world. Xavier was not less struck at their intelligence and learning than wearied by their importunities. Scarcely an hour of the day or night was free from interruption. Repose and prayer, even their meals, scanty as they were, could not have their appointed time, and the fatigue and interruption endured at home was equalled by that which they had to endure, whenever they preached in public. The sermon was the least part of their labor, for it was immediately succeeded by a contest of mind, in which every point advanced by the missionaries had to undergo the severest scrutiny, and the least obscurity was immediately caught up and objected to by the hearers. All wished to be heard and frequently they cried out together, so that it was sometimes impossible to know what was the nature of their difficulties. God, however, came to the aid of his servant and put such an answer in his mouth that all were satisfied with his explanation. This miraculous faculty, of satisfying by one answer many different questions, which his companions and successors did not enjoy, made the infidels regard him as a very superior man to the others both in knowledge and ability.

Another miracle also acquired for him greater respect, for besides the Japanese language which he spoke with admirable ease and elegance, he preached in Chinese to some of the merchants of that nation who were then trading at Amanguchi, although he had never studied their language. But his labor seemed to be fruitless. Many convinced of the truth desired to become Christians, but were kept back by human respect, and the Saint after some weeks was exceedingly afflicted to find the truth almost as much disregarded as at his arrival. God, however, had His moments for every thing, and when there seemed the least probability of bringing the infidels under the sweet yoke of Christ, His grace broke down the obstacles that opposed His mercy and made them the means of success. Brother Fernandez was preaching in one of the public squares to a large crowd of every age and condition, when one of the vilest of the rabble approached him and spat in his face. This excited a good deal of laughter in the crowd, but the Brother far from being disconcerted or showing any passion, wiped his face and continued his sermon as if nothing had happened. This heroism changed the ridicule into admiration. A young man of splendid talent, but a great enemy of Christianity and a zealous supporter of the false religion of his country, observed the modesty and patience with which Fernandez bore the affront, and concluded that a religion which could inspire such heroism in men of such acquirements as these strangers proved themselves to be, must be more than human. He began then to examine with more favor the evidences that had been proposed, and finding them most satisfactory he immediately proclaimed himself conquered and desired baptism. A leader only was wanting to open the way for the many who were already convinced, and this conversion was immediately followed by many others, so that the Church numbered among her children in the short space of two months over five hundred. One of these is particularly worthy of notice, because after his conver-



TEMPLE AT MEACO.

sion he became an apostle and during thirty years preached the truth with such zeal and fervor that many of the brightest names in the annals of the Japanese Church owed to him their conversion and their virtue. He had come to Amanguchi with the intention of enrolling himself in a particular sect of Bonzies, but finding that they did not believe in a Supreme Being, he had given up the thought and was undecided what course to pursue, when he heard of the strange doctors who had lately entered the kingdom. Curiosity lead him to see and speak with them. After a few conferences, satisfied with the arguments and enamored of the morality of their doctrine, he desired to be baptized, and received the name of Lawrence. His desire of being consecrated in a special manner to God increased with the grace of the sacrament, and he asked humbly to be permitted to remain in the company of the missionaries. A request so much in accordance with Xavier's own desire could not be refused, and accordingly after the usual probations he was admitted a member of the Society of Jesus and aided the Fathers very much by his knowledge of the various sects into which Japan was divided.

TO BE CONTINUED.

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“SURSUM CORDA.”

'Tis sweet to have a gentle flower  
To glad us with its bloom,  
And shed around our lonely path  
The breath of its perfume.

'Tis joy to look upon a world  
So wonderfully fair,  
And see the finger mark of God  
Imprinted everywhere.

To leave awhile all trivial things,  
Their sorrows and alloys,

And taste the blessedness that flows  
From pure and simple joys.

'Tis bliss to watch the happy stars  
That gem the skies above,  
And think upon that far-off home  
Of holy peace and love.

If here the sweets affection yields  
With ecstasy be fraught,  
What shall it be in that bright world  
Where love rules every thought?

LAMP.



## ASSOCIATION OF THE PROPAGATION OF THE FAITH.

It will be seen, by reference to our intelligence department, that the Most Rev. Archbishop of Baltimore has directed the establishment of the Association of the Propagation of the Faith in the different congregations of his diocese. It has already been organized in several other parts of the United States, and will probably, ere long, be formed generally throughout the country. The following notice of its origin and constitution, will therefore be acceptable to our readers.

In 1815, the Right Rev. William V. Dubourg, Bishop of New Orleans, visited Lyons on his return from Rome where he had just received the episcopal consecration. Occupied with the wants of his diocese, he appealed in its behalf to the charity of the Lyonnese, and especially of a pious widow, to whom he suggested the formation of a society, the members of which should contribute one franc (about nineteen cents) annually, for the missions of Louisiana. This pious lady, finding much difficulty in the execution of the proposed plan, collected what she could for the wants of the Church in America. About the same time, the Seminary of Foreign Missions was re-established in Paris, and introduced anew a union of prayers for the salvation of infidels, which the Sovereign Pontiff encouraged by the spiritual favors of the Church. In the publications which made known the practices of piety to be performed, occasion was taken to animate the zeal of the faithful, by setting forth the wants of the missions, and referring to the active efforts of Protestant societies for the propagation of their principles. Particular mention was made of the practice in England, of collecting a penny a week for the missionary cause. While these announcements were thus predisposing the public mind, a student of the Seminary of St. Sulpice wrote to his sister at Lyons, informing her of the pressing wants of the Seminary of Foreign Missions, and urging her to provide for its regular assistance by the establishment of a charitable association. The good woman treasured this suggestion, and in the year 1820 she commenced in behalf of the Seminary of Foreign Missions a society whose members subscribed one sou a week. The contributors at first were among the laboring class of people, as is the case generally in works of charity and religion. In a short time two thousand francs were remitted as a pious souvenir from the Church of Lyons to the missions of Asia, whence it had received the light of faith.

The friends of Bishop Dubourg in France, witnessing the successful operation of this plan, were desirous of starting some similar project for the aid of religion in his diocese, and while their thoughts were directed to the subject, a vicar-general of New Orleans arrived in Lyons, and by his presence gave a new impulse to their charitable zeal. An objection, however, had often been made. It was said that a project in aid of the missions could be established on a solid and permanent footing, only by its receiving a *Catholic* character, that is by undertaking to assist the labors of the apostleship throughout the world. This idea at length prevailed. A meeting was called, at which twelve persons assisted, and the proceedings of which were opened by an invocation of the Holy Ghost. A statement was now made by a clergyman, of the progress and wants of religion in North America, after which it was proposed to establish a vast association having for its object the aid of Catholic missions in the two worlds. The motion having been at once adopted, a president was appointed, and a committee of three to draw up a plan of organization. It happened, by a singular coincidence, and without any previous design, that this great Catholic institution was thus founded on the 3d of May,

1822, the feast of the *Finding of the Holy Cross*, the knowledge and triumph of which in the hearts of men is the end of its charitable zeal. The following year, the Supreme Pontiff of Christendom gave his approbation to the work, and enriched it with the spiritual treasures of the Church. Subsequently all the Bishops of France encouraged it by their official recommendation, and it has successively been established in every part of Europe, in Asia, and in several parts of North and South America.

The institution has for its object to assist, by prayers and alms, the labors of Catholic missionaries throughout the world. For this purpose, the members recite a *Pater* and an *Ave* every day, and a short prayer to St. Francis Xavier, and subscribe a half-penny or a cent per week. One member receives the subscriptions of ten others, the amount of which he hands over to another member who receives ten such collections or one hundred subscriptions. Two committees, one at Paris and the other at Lyons, administer the affairs of the association and distribute the funds. An account of the receipts and disbursements is published annually, in the *Annals of the Propagation of the Faith*, a brochure which appears every two months, containing a variety of missionary intelligence, especially the letters of missionaries from different parts of the world. About 165,000 copies of this publication are issued:—100,500 in French; 14,000 in German; 15,000 in English; 1,100 in Spanish; 4,500 in Flemish; 24,000 in Italian; 2,000 in Dutch; 2,500 in Portuguese; 500 in Polish.\* The receipts of the Society in 1851 amounted to about \$647,932 49, of which sum \$85,049 69 were distributed among the missions of the United States.

The aid which the Catholic missions have received from this Association is incalculable. At the period of its formation in 1822, the missions were generally in a very languishing condition. During the previous twenty-five years Christendom had been desolated by wars, which diminished the facilities for intercommunication between one country and another. The revolutions that took place towards the close of the last century, had despoiled the Church of her temporal resources, while the suppression of the Jesuits and other religious orders, and the violence of persecution concurred to check the progress of missionary enterprise, and even to endanger the good work which had already been accomplished. But the establishment of the Association for the Propagation of the Faith contributed vastly to remove the principal obstacles above enumerated, and gave a new impulse to the development of that apostolic zeal which is always burning in the sanctuary of Catholicity.

To become a member of the Association, it is sufficient to recite an *Our Father* and *Hail Mary* every day for the object in view, and the prayer, St. Francis Xavier, pray for us, and to contribute one cent a week. The following are the spiritual favors which have been granted to the Association. The indulgences are applicable to the souls in purgatory:

1. A plenary indulgence on the 3d of May, the anniversary of the foundation of the work, and on the 3d of December, feast of St. Francis Xavier, patron of the Association, or on any one day during the octave of these two feasts.
2. A plenary indulgence of two days in every month, at the choice of the members.
3. A plenary indulgence on the feast of the Annunciation, and on the Assumption, or on any day during the octave of these feasts.
4. A plenary indulgence, once a year, on the day when a solemn commemoration shall be made for all the deceased members.

\*Messrs. Murphy & Co. have been appointed Agents for the distribution of the *Annals* in the United States.

5. A plenary indulgence, once a year, on the day on which any section whatever of the members shall celebrate the commemoration of deceased members who have belonged to the council, the division, the century, or decury, of which they are members.

In order to gain these plenary indulgences, it is necessary to approach the sacraments, to visit the church of the Work, or if there is not one attached to the Association, the members' own parish church, and pray therein, according to the intentions of the Sovereign Pontiff.

6. A SPECIAL FAVOR OF PRIVILEGED ALTARS for every mass that a member shall say, or have said, no matter on what altars, for the deceased members of the Propagation of the Faith.

7. A plenary indulgence, *in articulo mortis*, provided that the members, animated by good dispositions, invoke, at least mentally, if not verbally, the holy name of Jesus.

8. An indulgence of one hundred days every time that a member shall be present, at least contrite of heart, at the TRIDUUM which the Association has the power of celebrating on the feast of the 3d of May and 3d of December.

9. An indulgence of one hundred days every time that a member shall recite the PATER and AVE, together with the invocation of St. Francis Xavier; every time he shall be present at a meeting for the promotion of the missions; every time he shall give, besides the hebdomadal offering, some other alms for the same object, or exercise any other work of piety or charity.

Those whom infirmity, distance, or any other lawful cause prevents from visiting the appointed churches, may gain the same indulgences, provided that they make up for this visit by other works or prayers, appointed by their confessor.

Religious houses, colleges, and other communities may gain the same indulgences by visiting their own church or public oratory, and if there be none, the private chapel of their house, provided the other conditions be fulfilled.

## LITERARY INTELLIGENCE.

DR. HEDREN, Bishop of one of the Swedish dioceses, has lately presented to the Library of the Gymnasium, at Linköping, Sweden, (the largest Gymnasial book collection of that land,) a copy of the *Missale Ecclesie Upsaliensis, Basilee, per Magistrum J. de Pfordtheim*, 1513. Only five copies of this book are in existence.

**French Importation and Exportation of Books.**—From the Literary World we take the following statistics:—"There have been exported from France, and imported into the following countries, during the year 1850:

### BOOKS.—Value in Francs.

Belgium,.....	1,266,539	Mexico,.....	487,347	Spain,.....	277,554
England,.....	713,490	Russia,.....	316,650	Germany,.....	208,096
United States,.....	315,785	Switzerland,....	288,774	Tuscany,.....	186,002
Sardinia,.....	627,865			Algeria,.....	156,790

### ENGRAVINGS, LITHOGRAPHS, GEOGRAPHICAL CHARTS.—Value in Francs.

Belgium,.....	1,042,010	Sardinia,.....	348,740	Russia,.....	144,620
England,.....	872,225	Mexico,.....	229,050	Spain,.....	570,100
United States,.....	648,315			Germany,.....	176,590

### Imported into France during the year 1851.—Value in Francs.

Books,.....	811,592	Music,.....	5,184	Paper,.....	215,814
Engravings,.....	127,020			Type,.....	9,544

The number of books, brochures, journals, printed in France during the year 1852, amounts to 8,261, while those for 1851 were only 7,350. 4,321 were printed in Paris; 2,929 in the Departments, and 15 in Algiers. 1,626 were reprints or new editions; 6,635 ought to be considered new works. 7,682 were in the French language. Those in foreign languages were:—90 German, 44 English, 4 Arabic, 110 Spanish, 66 Greek, 6 Hebrew, 28 Italian, 203 Latin, 15 Portuguese, 4 Polish, 5 Eastern languages.

Of engravings there were announced, as issued in 1852, as many as 4,519.

Mr. Macaulay, the Historian, has been elected, by the Academy of Moral and Political Sciences at Paris, to fill the vacancy occasioned by the death of Dr. Lingard.

Kohl, a German scholar, celebrated for his works on England, Ireland and Russia, is said to be engaged at Dresden on a work pertaining to the "Gradual Discovery of America."

## LITERARY NOTICES.

*Spain: her Institutions, Politics and Public Men. A Sketch*, by S. T. Wallis, author of "Glimpses of Spain." Boston: Ticknor, Reed & Co.—Baltimore: Murphy & Co. 12mo. pp. 399.

It is impossible to read this work of Mr. Wallis without perceiving that it has a much higher claim to respect as an exponent of matters and things in Spain, than the generality of English and American publications on the same subject. The author paid two visits to that country, which afforded him valuable opportunities of obtaining an insight into its political and social condition, and he has recorded the impressions derived from personal observation and inquiry with an impartiality, which is alike honorable to him and useful to his countrymen. He is evidently far elevated above that petty class of tourists, who look upon every thing abroad through no other medium than their preconceived prejudices. Hence, we find in his book nothing of that narrow-mindedness which judges of Spanish customs and institutions by the standards of English and American life, and condemns to ridicule or contempt whatever does not accord with those peculiar nationalities. Mr. Wallis finds much to admire in Spain, and the information which he has embodied in his work, in regard to its political, social, and even religious aspect, will have a tendency to create a more enlightened judgment of that greatly misrepresented country. Such is the general character of the volume before us, which does not imply, however, that its principles and statements are in every instance unobjectionable. It could hardly be expected that in a chapter of twenty-six pages devoted to ecclesiastical affairs, the author, who is not a Catholic, should have traversed *inoffenso pede* a subject which requires to be viewed from a higher stand-point than the materialism of the present age. Mr. Wallis approaches the religious question with caution, and evidently aims at the narration of the truth: but on this point he appears not to have consulted the most reliable sources of information. We cannot otherwise account for certain impressions and statements which he has put forth, in relation to the abolition of the monastic orders—impressions which, although honestly placed before the reader, are not the less injurious to the institution to which they refer. If the author had confined himself to a statement of facts on this subject, his Catholic readers would have no just cause of complaint, nor would he have contributed to swell the amount of Protestant error and prejudice: but, in alluding to the religious orders, he has given us a disquisition on their legality in a spiritual and temporal point of view, repeating the hackneyed theory of the inutility and idleness of the monastic life, its incompatibility with the national prosperity, and even going so far as to assert, that the government was justifiable in its measures for despoiling the monks of their property and sending them adrift upon the world. "That there should, in a population of not more than twelve millions, have been forty thousand persons withdrawn from those practical and substantial duties, which, in the order of Providence, are a part of the destiny and obligation of every human creature, and from which no State can safely or consistently discharge its citizens, is quite justification enough for the legislative action which put an end to such a drain on the public industry, and such a check on production, population and wealth. . . . Contemplation, pursued as a calling in life, is apt to degenerate into a trade. Its sphere in a Carthusian's cell cannot be a very wide one, nor its objects many or healthful. It would be but poor astronomy to have one's observatory in the bottom of a well,—poor philosophy to suppose truth was only to be found there;" (p. 278-279.) Without dwelling on the pointless illustration of these remarks, which falsely imply that God, who is every where, cannot be found in the bottom of a well, because the eye cannot scan the material heavens from the same spot, we shall merely observe that all the views of Mr. Wallis in regard to the monastic orders are based upon a false hypothesis, viz: that the utilitarianism of the age is the supreme law of thought and action for man, individually and collectively. The monks, as a body, think more of the next

life than the present; they pray, meditate upon eternal truths, and practice self-denial; they establish schools and colleges, for the instruction of all classes of the people; they labor in the duties of preaching, attending the sick, and administering the sacraments; they go abroad to civilize barbarous nations and teach them the road to heaven; every convent is a family, where the various duties of a household are distributed among the inmates: some teach, some perform manual labor, others receive the poor whose wants are abundantly supplied, while all apply themselves to prayer and other spiritual exercises. But, these are not *practical* and *substantial* duties: they who follow this kind of life, who labor to enlighten the ignorant, relieve the poor, and convert the heathen, are a *drain* on industry and a check on population and wealth!! Even, if this had been the case, it would not have justified the civil government in robbing them of their property. Would the United States government or that of any particular State have a right to confiscate the possessions of individuals or families, on the ground that they are lying waste, or are not as productive as they might be? But, our author is much mistaken in supposing the monastic institute to be at variance with the social prosperity of a nation: it is just the reverse, and the history of the last three hundred years proves the fact beyond the shadow of a doubt. Monasticism is a conservative element in the temporal as well as the spiritual order: it is the great barrier against pauperism and socialism. Spain, with its monastic orders, in 1834, had in proportion to its population, only one poor person to every thirty inhabitants, while England without the monks and with all her *productiveness* had one to six. Figures like these are much better exponents of a sound political economy, than shallow theories on industry and wealth. The historian Alison, vol. iii, p. 43, has paid a just tribute to the noble and inestimable services of the monks in Spain, and shown that they who confiscated their property were the worst enemies of the people. This has ever been felt and lamented by the Spaniards, as a Catholic nation; Catholic life, when free, must bring forth monastic orders, for the temporal as well as the eternal happiness of men.

*Lady-Bird.* A Tale by Lady Georgiana Fullerton. New York: D. Appleton & Co. Baltimore: Murphy & Co. 12mo. pp. 328.

This volume contains a most romantic love-story, the outline of which in a few words is this. Miss Lifford or Lady-Bird, the daughter of parents unhappily matched, becomes enamored of a gentleman who is equally stricken with her charms. On the death of her mother, she is informed by her father that he has arranged an alliance for her, suitable to her wealth and position, which however she declines, and driven to desperation by the refusal of the father to recognize her own choice, and having learned moreover that the object of her preference has retired to a seminary, she precipitately forms a matrimonial union with another suitor. This union proves to be a source of unhappiness on the part of husband and wife, from a want of affection in the latter, which the former clearly perceives. At length they embark for America; Mr. Redmond the husband falls sick, and by a mistake on the part of his wife in the administration of remedies, he is reduced to a dying condition, from which he is reclaimed, however, by the assiduous and skilful attentions of her first lover who happens to be on board the vessel. This situation of her husband, whose attachment she never requited, has brought her to a sense of duty. On nearing the port of New York, the vessel is discovered to be on fire; Mr. Redmond who has gained the land, makes a desperate effort to save his benefactor who was still in the burning ship; he succeeds, but at the expense of his own health, which now fails from the rupture of a blood-vessel, and soon hurries him to the grave. Mr. D'Arberg, his rescued friend, becomes a member of the Society of Jesus and a laborious missionary, while Lady-Bird with her child returns to the embraces of her reconciled father at Lifford Grange in England, where happiness is at length experienced, the fruit of long and bitter adversity. Innumerable incidents, some natural enough, others quite the reverse, fill up the narrative, and impart to it a thrilling interest, which is still more enhanced by the descriptive powers and the brilliant and polished style of the writer. But, we are far from believing that such a book is calculated to teach a very useful or practical lesson. The parent who reads it in

a philosophical spirit, might perhaps learn the folly of mismanaging his offspring: but young persons are not impressed with the moral which is mixed up in a superabundance of romantic sentimentalism. It is too much in the direction of their own buoyancy of feeling and ardent aspiration. They behold in it but a picture of human life, the way of the world, a lottery in which one succeeds and another fails: but they seldom imagine that the reverses which have befallen others may become their own lot, especially where the powerful action of religion in averting such misfortunes does not appear on the scene. It is a great mistake on the part of these sentimental novelists, to suppose that young persons read their productions for the sake of instruction, or ever dream of culling from the heap of mundanity which is there accumulated any useful ethics for their future guidance: it serves much more as the food and stimulus of youthful passion, than as a caution against the imprudences into which it may lead them. The instruction which they want on the subject of matrimonial alliances, is conveyed much more effectively in tales constructed upon the plan and in the spirit of Canon Schmid's productions, where religion follows at every step to guard against or to remedy the evil, than in the novel which exhibits the imprudent and unfortunate, running to the end their career of wretchedness, and learning wisdom only from their excesses, as if religion had not a balm for every wo, or as if a first disappointment in love must necessarily embitter a life-time. Such descriptions smack too much of the world, as it ought not to be learned, and leave out of the way the chief knowledge which a Christian in society should possess, the secret of guarding against the evils of passion, not by an experimental acquaintance with these evils, but by adopting the precautions which the gospel prescribes for avoiding them.

*A Treatise on Analytical Geometry*, proposed by the Rev. Benedict Sestini, S. J., Professor of Natural Philosophy and Astronomy in Georgetown College. Baltimore: Murphy & Co.

THIS treatise of Prof. Sestini discusses the various topics under consideration by a purely analytical method, and is well adapted to the modern plan embraced by learned professors who do not content themselves with a superficial view of the subject, but dive into its deepest recesses with no other instrument of research than analysis and naked analysis. The new treatise is an acquisition for the lovers of the *exact* sciences taught in the most exact manner: it introduces some new methods of the Baron Cauchy, a savant well known in Paris for his high scientific acquirements, and highly respected and esteemed for his stern and practical attachment to religion and the Church. As the new treatise is intended for the use of Georgetown College, we are inclined from this circumstance to form a very favorable opinion of the proficiency of the students in the most abstruse branches of mathematics, and it is a subject on which we congratulate the teachers and their scholars. For our own part, we fear that the generality of students will find the new treatise rather discouraging on account of its depth and conciseness, and we would prefer to have found in it a few more definitions and elementary explanations of various subjects: however, this is easily supplied by the oral observations of competent instructors.

*The Catholic Church and Naturalism*. A Lecture by Ambrose Manahan, D. D. New York: E. Dunigan & Brother. pp. 35.

IN this lecture the Rev. author draws a picture of the vices and errors into which man has fallen by the exertion of his physical and mental powers, irrespectively of a supernatural end and unaided by a supernatural assistance; after which he proceeds to show the merely natural or human character of Christianity as exhibited outside the Church, and the consequent necessity of this divinely appointed institution for the guardianship or restoration of Christian civilization. In the views which he has undertaken to develop, Dr. Manahan evinces depth of thought, originality of illustration and an intimate acquaintance with history. His style, though at times deficient in perspicuity, is vigorous, fervid, and occasionally eloquent, and his lecture will be read with much profit by all who wish to compare the blindness, corruption and wretchedness of man and society outside of the order which God has established, with the light, virtue and happiness which a due submission to this order necessarily confers.

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*The Touch-Stone of Character: translated from the French of the Abbé Frederick E. Chassay, &c.* New York: M. T. Cozans. 12mo. pp. 257.

WE welcome this as belonging to that class of books which is peculiarly adapted to the actual wants of society. The sensualism of the age can be successfully combated, only by the inculcation of the self-denying principles of the gospel. The author, in a series of chapters, contrasts the degradation and wretchedness which follow from the doctrines of the sentimental school, with the dignity and happiness conferred by the practice of the Christian maxims. Though his subject is a grave one, he handles it in an attractive style, giving a clear insight into the corrupt literature of the day, and skillfully interweaving anecdote with precept, history with reflection. Such books as these are much needed, some for persons of mature age, others for the junior class who are preparing to occupy a more prominent position in society.

*The Rosary of the Most Blessed Virgin Mary: with the Litany of Loretto, and other Devotions.* Translated and arranged by a Priest of the Order of Charity. Illustrated with 15 engravings. Baltimore: Murphy & Co. 24mo. pp. 64.

IN this neatly printed book the Christian will discover a fund of excellent instruction, on devotion to the Mother of God in general, and that of the Rosary in particular, the mysteries of which are fully explained in a few words, and accompanied with appropriate prayers. Added to this is the little office of the Immaculate Conception. The work has the approbation of the Most Rev. Archbishop, and we strongly recommend it to all who practise that most useful devotion, the Rosary of the B. Virgin Mary.

*The Weekly Patriot*, No. 1; Cincinnati, March 1, 1853. H. Clay Pate, Editor, &c. Object: The Suppression of Romanism. Motto: War upon the enemies of our institutions.—It requires no reflection to perceive that the title of this paper is a complete misnomer, and that the paper itself is the fittest subject for the application of its own motto.

Other notices are unavoidably deferred till next month.

## MISCELLANY.

*The "Clipper" on Religious Toleration.*—The public mind has been much excited of late, by the Madiai meetings and the general interest which is felt on all sides in the question of education, and it seems to us that certain journals have indulged in rather extravagant disquisition on these subjects, growing out of an entire misconception of the points at issue. As to the Madiais, we refer to the excellent letter of Archbishop Hughes for an exposition of the matter, and for a refutation of the assumption that foreign States will ever be compelled to tolerate within their limits, religious systems which their laws condemn as anti-social. Whether these systems be practised by Americans or not, does not change the question for the consideration of these States. It cannot be expected that governments abroad will do for Americans, what the laws of our own particular States are unwilling to do.—In connection with this subject, the *Baltimore Clipper* of February 19th, has some remarks on education, as the means of promoting civil and religious liberty, and we do not object so far to the positions of our cotemporary. Education properly understood, the training of the mind and heart to the knowledge and practice of virtue, will best advance the cause of true freedom: but whether the public school system is adapted to the accomplishment of this end, is another question. To make good and virtuous men, it is not enough to enlighten them: it is necessary to teach and impress upon their hearts the duties of Christian morality, and furnish them with resources which will enable them to discharge these duties. This is not attempted in the public schools, and for this and other reasons we object to them. We never asserted, as the *Clipper* says we did, that the public schools "are nurseries of crime and vice." We do not oppose them on the ground of teaching positive immorality, but on the ground of *not teaching* that positive code of truth which Christians ought to

learn and practice. The common schools are objectionable, not only to Catholics but to other denominations, because they do not teach enough—do not teach religion, which is the chief end of education. And, as this business of teaching religion cannot be undertaken by the State, the State should relinquish this task which does not belong to it, and leave it to the parents, whose duty it is to provide proper instruction for their children, or at least allow them to select for their offspring such schools as they may conscientiously deem necessary for this end. We do not retract the assertion made by us, that "immorality and irreligion advance amongst us in direct proportion to the spread of the public school system." From what we have said the *Clipper* will perceive, that in saying this we do not charge the school system with being the positive cause of these results, but with negatively and indirectly leading to them, by its deficiencies, by not carrying out fully the great scope of education as required by the Christian law and the necessities of mankind.

*Critique on the Metropolitan.*—The Boston Pilot of March 5th has offered some suggestions to the conductors of this journal, which we feel bound to notice, as they seem to have been dictated by a friendly spirit and are couched in becoming language. While self-respect forbids us to exchange words with the wanton assailant, and compels us to leave the ribald and calumnious pen to work its own cure, or to become sooner or later, by its scandalous excesses, the subject of an authoritative investigation, we deem it a duty to receive with respect, and even thankfulness, any hints that may be given with a view to the more efficient performance of the task that we have undertaken. We shall advert to the remarks of our Boston cotemporary in the same spirit in which they were offered, and we trust that no difference of opinion that may exist will interrupt the harmonious feeling that ought to reign pre-eminently among Catholic editors and publishers. *In necessariis unitas, in dubiis libertas, in omnibus caritas.*

We agree with our Eastern friend, in the opinion that by a large expenditure of money for original articles, and for new engravings from Catholic artists on Catholic subjects, a very beautiful and interesting work might be produced—and one that ought to receive an extensive circulation:—but, as we do not wish to embark in such an undertaking, or to adopt that plan, does it follow that nothing good or useful can be accomplished without it? Does it follow, because the *Metropolitan* is not all that you could desire it, that it is to be discouraged as unworthy of patronage? We do not take this to be a sound principle in judging of the Catholic press. If perfection or the highest excellence is the only test by which a Catholic journal is to be recognized as deserving of an introduction into American society, very few journals perhaps in this country would urge a claim to this distinction. They aspire, we think, to be useful, although they may not present, at least in the highest degree, the most powerful attractions of which a journal is susceptible. We have no lofty pretensions; we hope nevertheless to do some good, and this should suffice to obtain for us the favorable sentiment of our cotemporaries. When a weekly or monthly periodical is started, the undertaking is always accompanied with a pecuniary risk, which of course is assumed by the publishers, and must be left to them: and it seems to us nothing more than the requirement of justice and Christian charity, that after having embarked in an enterprise of this kind, their effort should not receive the cold shoulder, so long as it is conducive to the instruction and edification of the public. If the contents of a monthly magazine have this tendency, it cannot fail to exert a beneficial influence, and for this reason it is entitled to that welcome from the press which a true zeal for the interests of religion should inspire. If after this it fail for want of support, let it be so; but let it not be said that an honest endeavor to do good has been frustrated by those who should have been the first to encourage it, or that a Catholic journal, sound in doctrine and dignified in tone, has found enemies even in the household of faith. This circumstance, however, even should it result in preventing the advance of a periodical to popular favor, would be no index of its demerits: in some instances, indeed, it would be the strongest evidence among candid minds of its real utility. We do not make these remarks in a spirit of reproach; we have reason to thank our brethren of the press in general for their friendly welcome,

and we avail ourselves of this occasion to renew our grateful acknowledgments: we merely wish to affirm that the claims of the *Metropolitan* to public favor should be decided by the same principles of justice and charity that are applicable to other journals engaged in the same cause. As to our Boston friend, we repeat it, we thank him for his suggestions, believing them to have been prompted, as he states, by an earnest and anxious desire for the success of the undertaking. We regret, however, that he did not reflect a little before making comparisons with other publications totally different in their character. It is a delicate matter for us to make any allusions to other works, or to speak in praise of our own,—but justice to ourselves, and a desire to give correct information to him and the public, in regard to the externals of this periodical, requires us to say, that our paper and printing are in every respect equal to the work to which he refers, and that we give nearly three times as much matter for one-third less money. In making this statement, we wish it distinctly understood that we are not influenced by any spirit of rivalry with that or any other publication. We disclaim all competition except in the desire to diffuse, at cheap rates, useful knowledge and Catholic principles—and should our friend exercise a little patience, and use his valuable influence in behalf of the present undertaking, he will find his suggestions at no distant day substantially carried out, as we wish to introduce gradually such improvements as circumstances will justify.

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## RECORD OF EVENTS.

**ARCHDIOCESS OF BALTIMORE.**—*Circular.*—In accordance with a resolution of the National Council of Baltimore, it is proposed to establish throughout the United States the Association for the Propagation of the Faith, the members of which, by contributing at the rate of a cent a week, become partakers of all the indulgences and spiritual privileges granted by the Sovereign Pontiffs to the Association. "The poor who cannot afford even that small sum, can obtain the same favor by the smallest offering." The funds are to be employed for the aid of the Catholic Missions throughout the world. The Most Rev. Archbishop of Baltimore invites the clergy and laity of his diocese to enter actively on this good work. Each clergyman may select in his congregation collectors, who may form bands of ten subscribers on the plan adopted in France, ten collectors paying over to one, specially appointed, the contributions deposited with them. The Very Rev. Francis Lhomme, vicar-general of the diocese, has kindly consented to act as general treasurer, to whom the funds may be forwarded by the head collector in each congregation.

In connection with the Association, the Most Rev. Archbishop recommends the establishment of the Association of prayer for the conversion of all men, but especially of those who are out of the communion of the Catholic Church in these United States.

By order of the Most Rev. Archbishop.

Baltimore, 22 February, 1853.

THOMAS FOLEY, *Secretary.*

**Prayer Association.**—By a Rescript, dated 5th September, 1852, our Holy Father Pius IX, at the instance of the National Council of Baltimore, sanctions, by the grant of indulgences, the institution of a society whose members shall especially pray for the conversion of all who are out of the communion of the Church in the United States.

1. A plenary indulgence on receiving the Easter communion, to all the members who shall daily recite, in any language, the following prayer:

"Almighty and Eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that rejecting all errors, the hearts of those who err may be converted, and may return to the unity of Thy truth. Through Christ our Lord. Amen."

2. A plenary indulgence in the hour of death, on condition of receiving the Holy Eucharist, after confessing their sins with true sorrow; or, if they cannot receive it, on their invoking the name of Jesus with their lips, or at least in their hearts.

3. An indulgence of a hundred days every time the members recite the above prayer.

4. Those who cannot recite the above prayer may obtain the same indulgences by saying daily in its stead the Our Father, Hail Mary and Glory be to the Father, with the same intention.

**Religious Profession.**—On the 7th of March, at the Convent of the Visitation in this city, Sister Mary Aloysius (Gibson,) Sister Mary Liguori (Wernig,) Sister Mary Be-

nigna (Donahue,) and Sister Mary Aimee (Hand,) were admitted to the religious profession. The Most Rev. Archbishop, assisted by the Rev. Mr. Flaut, performed the ceremony and preached on the occasion.—On Sunday morning, March 6th, in the Chapel of the Frederick Convent of the Visitation, Rev. Thomas Mulledy, S. J., admitted to the holy vows of profession Sister Mary Felix (McGowen,) and Sister Mary Frances (Braceland,) both of Philadelphia, and gave the habit and white veil to Miss Louisa Yost, of Frederick city. Her name in religion is Sister Mary Simplicita.—*Mir.*

A Young Catholic's Friend Society was organized at Alexandria, Va., on the 12th of February.

Preparations are making to erect a church in Washington city, on what is called the Island. The Rev. Father Wilson, O. P., has the matter in hand. We learn also that two new churches are to be erected in Baltimore, one for the congregation of the Immaculate Conception in Ross street, and another in the vicinity of Gallows Hill.

February 28th a meeting was held at St. Alphonsus Hall, in this city, with a view to the formation of a Catholic Institute. The Most Rev. Archbishop presided, and addressed the meeting. A committee was then appointed to prepare a constitution for the proposed society.

The debt of the Cathedral of Baltimore, including Calvert Hall, was on March 1st, 1852, \$41,588 83; on March 1st, 1853, \$39,740 28.

**ARCHDIOCESS OF NEW ORLEANS.—Ordination.**—On the 19th of February, the Most Rev. Archbishop conferred the tonsure, the minor orders and the holy order of Subdeaconship on M. P. Kremer, a Lazarist. On the following day, 2d Sunday of Lent, the Archbishop conferred the sacred order of Deaconship on MM. G. V. Gantreau and F. C. Tasset, both for this diocese; on M. P. M. Lacour, for the diocese of Galveston; and on M. P. Kremer, who had received the order of Subdeaconship on the preceding day.—*News.*

**ARCHDIOCESS OF CINCINNATI.—Ordinations.**—Rev. W. Barrett and Rev. Henry Lange were ordained deacons on Saturday, February 19, and priests on Thursday, February 24, by the Most Rev. Archbishop, in the Cathedral. Rev. Mr. Barrett will be the assistant of Rev. Dr. Rosecrans at St. Thomas' church, Cincinnati, and Rev. Mr. Lange will attend the church of St. Aloysius at Cumminsville, from the Seminary, where he will continue to reside until the vacation.—*Tel.*

A building was recently purchased at Madisonville, by the Most Rev. Archbishop, intended to be used as a church after the necessary repairs and arrangements.—*Ibid.*

St. John's Hospital, under the charge of the Sisters of Charity in Cincinnati, was opened last November, and is in a flourishing condition. Seventy patients have been received since that time.—*Id.*

**ARCHDIOCESS OF NEW YORK.—Confirmation.**—We learn from the *T. Teller*, that on the 2d March, the Most Rev. Archbishop Hughes gave confirmation in St. Paul's Church, Brooklyn, to 658 persons, many of whom were converts to the Catholic faith.

**Tribute of Respect.**—A meeting of the clergy and laity of New York, convened for the purpose of expressing their admiration and sympathy towards the Archbishop of Santa Fé de Bogota, lately banished from New Granada, and now a resident of this city, and also toward Dr. Newman, recently convicted of libel in the Court of Queen's Bench, London, was held on Tuesday morning last, at the Church of the Transfiguration, Chambers street. The Most Rev. Archbishop Hughes presided, and a large number of the Roman Catholic clergy, and a few of the laity, were present.—*Freem. Jour. March 19.*

**DIOCESS OF PHILADELPHIA.**—We learn from the *Cath. Herald*, that the number of marriages in the various Catholic congregations of Philadelphia, from September, 1851, to September 1852, was 959; number of baptisms, 3,752.

**DIOCESS OF RICHMOND.—Dedication.**—The new church erected at Portsmouth, Va., by the zealous labors of the Rev. Mr. Devlin, the pastor, was dedicated on the 13th of February. Rev. J. Plunkett preached on the occasion.

**DIOCESS OF BOSTON.—New Churches.**—A church formerly owned by the Free-Baptists, at Roxbury, Mass., has been purchased by the Catholics there. A new church is about to be erected at South Cove, Boston.

**Dedication.**—We learn from the *Celt*, that a fine new church at Newburyport, Mass., was dedicated to the worship of God, on St. Patrick's day, the Right Rev. Bishop Fitzpatrick presiding on the occasion. The Rev. Mr. Boyce, of Worcester, delivered an able sermon.

**Consent Indemnity.**—In the Massachusetts Legislature, Mr. Butler, of Lowell, from the Special Committee on the subject of the destruction of the Ursuline Convent, reported a bill "relating to the sufferers by a mob at Charlestown," granting indemnity. The report states that the Committee concur in the opinion that the good name and fame of the Commonwealth demands that an adequate indemnity be granted to the sufferers

by said mob. The bill provides for a Board of three Commissioners "to hear all claims; that notices of the times of hearing be given; that the Commissioners shall award to each claimant not more than his or her actual loss amounted to, or their representatives; that the Governor shall be authorized to draw his warrant for the amount; and that the Governor and Council shall allow such pay to the Commissioners as they shall deem reasonable."

**DIOCESS OF LOUISVILLE.**—We learn from the *Cath. Telegraph*, that two new churches will soon be completed in this diocese, one at Nazareth and the other at St. Rose's.

**DIOCESS OF GALVESTON.**—On the 29th of January, the Right Rev. Bishop Odin conferred the clerical tonsure and minor orders on Mr. McKim, and promoted to the holy order of priesthood MM. B. Duperray and L. Planchet.

On the 19th of February, the Right Rev. Bishop of Galveston conferred the sacred order of Subdeaconship on Messrs. O'Driscoll and McKim; the holy order of Deaconship to Messrs. Néras and Kuntzmann, and the holy order of priesthood on M. Fétin. On the 24th of February, Messrs. O'Driscoll and McKim were promoted to the order of Deaconship.

We learn with pleasure that the "Oblates of Mary" have returned to the mission of Brownsville, which they had been forced to leave two years ago. This important and extensive mission embraces in length nearly two hundred miles from the coast and the mouth of the Rio Grande up to Roma. That country is also to be blessed with an establishment quite new in those quarters. The Ladies of the "Word Incarnate" (*du Verbe Incarné*) who came last year from France for those missions, will open an academy, in the course of next summer, for the education of young females. A large and eligible spot has been selected for that new establishment close to Brownsville and opposite Matamoras, at a short distance from the river.—*Mess.*

**DIOCESS OF VINCENNES.**—*Ordination.*—The Right Rev. Bishop of Chicago, whose health had been very precarious, made a trip to Notre-Dame-du-Lac, in the diocese of Vincennes, and spent there eight or ten days with the Fathers of the Holy Cross. On the last Sunday of January he conferred the order of deacon upon the Rev. Michael Rooney, and on the feast of the Purification he conferred the tonsure upon five young Novices, and raised M. Rooney to the holy order of the priesthood.—*Id.*

**VARIOUS ITEMS.**—*Charlestown Riot.*—Another of those disgraceful scenes which are enacted in the name of religious liberty, was witnessed at Charlestown, Mass., on the 2d of March. A young woman, named Corcoran, is said to have become a Protestant, and a rumor having been circulated that she was forcibly abducted, a mob gathered near the Catholic church, and but for the prompt action of the civil and military authorities would have destroyed the building.

*President's Address.*—On the 4th of March, Franklin Pierce, of New Hampshire, was inaugurated as President of the United States for the next four years. His address on the occasion is briefer and more acceptable to the political parties than those of his predecessors generally.

*Illiberality.*—A bill to deed to the Most Rev. Archbishop Kenrick some small improvements near St. Peter's Church, Poppleton street, Baltimore, was lately rejected in the Senate of Maryland. The bill was opposed chiefly by a Mr. Done, on the ground that ecclesiastics should not hold property. This was rather a strange proceeding, considering that the Archbishop is a trustee legally incorporated for this very purpose.

**ITALY.**—On the 6th of February an insurrection broke out at Milan, which was attended with the loss of some soldiers of the garrison. Though tranquillity has been restored, this outbreak has created much excitement in Europe, as it shows the constant and deeply laid plots of Mazzini and other revolutionists. Mazzini who was in Ticino, has escaped from Italy. Kossuth, it appears, is also implicated in these movements.

Two Capuchin monks having been banished from Ticino by the cantonal government, all the Ticinese resident in Lombardy have been ordered by Austria to quit the territory.

*Extraordinary Picture.*—The following extract from a letter addressed by an American prelate to a friend in Baltimore, will be read with interest:—"I have been to Rome for a few weeks, spending there my Christmas and Epiphany, having arrived in the Eternal City about the 23d of November and left it about the 10th of January. I saw a great many things of the order of which you already have heard so much; but one thing I saw, which I know will astonish you to hear of from me. I saw at St. Pietro et Marcellino, a church belonging to the nuns of St. Theresa, a picture about 3 feet long, representing our Saviour on the cross, which not only moved the eyes in different directions, but actually changed the expression of the whole face, giving me an idea of our Saviour on the cross more distinct and awful than I ever saw before represented. Others at Rome, though at different times from myself, saw this wonder, among them Dr. O'Reiley, Bishop of Hartford, and Dr. Nicholson, Archbishop of

Corfu. This wonder has been at times occurring for years back. What may be the reason God allows this I know not. That he does allow it, and that he allowed me to see it *distinctly*—for I was not more than two feet from the picture—is to me as certain as that I ever saw anything with my eyes. As to illusion on my part, it is to me inconceivable. As to trick on the part of others, I cannot for a moment entertain the supposition. 1. The sisters would not dare attempt it. 2. Rome would soon detect, suppress and punish such a wickedness. 3. I asked them to turn the picture round, and I saw the canvas back, that I might be able to give testimony to the fact. I will tell you all the circumstances of my visit when I see you."

**FRANCE.—Nuptials of the Emperor.**—The letter of the American prelate above mentioned contains an authentic account of the ceremony and other doings in Paris, on the occasion of the emperor's marriage, which we are permitted to lay before our readers:—"I have a marriage to tell you about. I know you and our friend Mary Helen will be glad to hear all about a marriage. I forget however it is already in the papers, and perhaps, before this letter reaches you, its description will be familiar as 'household words.' Well, I was present at Notre Dame at the marriage of the *Empereur des Français*, Louis Napoleon, and the bride of his choice, Mademoiselle E. de Montigo, Comtesse de Teba. Nothing could excell the richness and magnificence, as well as the taste displayed in the decoration of the church. The exterior was draped with pictured tapestry, and cloths ornamented with emblems and gold lace. The flags and banners fluttered in the breeze, not only in the place before the grand entrance of the church, but along the line to be pursued by the imperial cortege from the palais of the Tuileries to Notre Dame. All the troops of Paris, horse and infantry, including the thirty thousand of the national garde, in their best array were on the move, and lined the streets on both sides from the church to the palace. The confraternities, &c., were in motion. Every carriage which had the least pretension, not merely of private use, but such as could be hired for service was burnished up and prepared for the grand event. You may imagine the state of things when a sum of 60 francs was in our quarter demanded for a little *coupé* which would accommodate two persons. I do not speak of the numbered *fiacres*, which went for increased rates, but still in the bounds of reason. Tickets of entrance were vainly sought for by distinguished families. Even those who were long descended titles were disappointed in trying to secure them. Notre Dame could only accommodate a certain number, large as are its precincts. I had my ticket or letter of invitation from the Archbishop, and sat among the bishops in our ordinary costume, but being entirely unknown to newspaper reporters, my name does not appear, nor does that of another bishop, a stranger like myself, Dr. Mullock, of Newfoundland, by whose side I sat during the ceremony. The church began to fill at an early hour. I arrived an hour and a half before the ceremony, and it was already full. Our carriage had difficulty to move its slow way along the crowded and narrow streets. The interior of Notre Dame, as it blazed upon my view on entering, I should vainly try to describe. It is said to have far exceeded the magnificence with which it was ornamented for Napoleon I. The walls were covered with ornamental drapery of richest design. The vault throughout was hung with banners emblazoned with the arms of the different cities of France. The tribunes, decorated and ornamented with flowers, were graced by the élite of French ladies in chapeau and full costume, with all the jewelry of their toilet cases in service. The diplomatique corps, in full costume, were in attendance, placed together to the right of the altar as you enter the grand door of the church, with the Pope's nuncio in front. The generals and mareschals, and foreign princes and distinguished officers of the army, and distinguished officers and strangers from France or foreign countries filled up the benches, with here and there a group of ladies to diversify the scene. The grand altar dressed in velvet *cramoisis* and gold, and with all its best furniture displayed. Before it the two thrones for his Majesty the Emperor and her Majesty the Empress, placed at the same level and on the same dais, and both having before them magnificent *priedieux* of velvet *cramoisie* and gold. Around the thrones, at a little distance, were the ladies of the court not forming part of the cortege. From the ceiling were suspended innumerable chandeliers of different size and richness, glowing with glass pendants, and blazing with lights. The Archbishop of Paris, magnificently robed with mitre, crozier, &c., his canons attired but little less splendidly, the five cardinals with the crimson robes, and the fourteen or fifteen bishops, with countless curés, vicars and priests, surrounded the altar. Such was the *coup d'ail* of the church during an hour before the signal came to indicate the approach of those for whose nuptials so grand a preparation and reunion had been made. It was near one o'clock when the Archbishop of Paris, with his immediate attendants, one of whom bore the relic of the true cross which is preserved in Notre Dame, moved in procession to the grand entrance to receive the imperial couple. The cross was given to the Emperor and Empress to kiss; the incense was waved before them, and the clerical and courtly procession moved up to the altar. The masters



of ceremonies had disposed of the various personages according to their ranks and claims, the Archbishop had ascended the steps of the altar, and groom and bride were on the steps before him. I now could at ease indulge my curiosity in contemplating these personages whose names belong now to the muse of history. As they stood, a stranger would pronounce them in appearance a well matched couple, of a size and proportion to suit each other. Neither is much above the ordinary height common in France, but rather above it. The emperor, spite the occasion and its novelty, and spite a sufficiently collected deportment, would from the first cast an apparently curious gaze upon the assembly and the decorations; only towards the end of the ceremonies did I note the empress do the same. Both were apparently firm, composed, unagitated; she somewhat paler no doubt than usual. The ceremony with a low mass differed in nothing from the ritual which no doubt you have often seen, except that at the offertory, the imperial couple came to present, kneeling, to the Archbishop, seated on the platform of the altar, each a lighted and highly decorated wax taper, which contained each 20 gold pieces of 20 francs; and that at the *Pater*, when the prayers were read, two bishops held spread over the heads of both a splendid veil of silk and gold. The emperor was attired as a general officer of the French army, boots and all, with the decoration of a *grand cross* in the legion of honor. As to the boots, I want you and the ladies to discuss the taste and propriety on such an occasion. He did not, I think, wear the sword. The empress was dressed in pure white velvet richly ornamented, with her hair coiffed and graced with a diadem of diamonds, and flowers and a slight veil of lace. Her bearing was graceful throughout, and even when not viewed under the glare of her imperial position, she might be termed a fine looking lady, with a countenance indicative of intelligence and decision of character. When they were at the altar, I was very near, and had a good view of both, but best of her, as she was the nearest to me. The music on the occasion was truly fine—the choir and orchestra numbering about 600 musicians, the best who could be got in Paris. At the end, a *grand Te Deum* was chanted, and the vision began to pass away. I cannot of myself tell you anything very precise about most of the lions present, as I had no person near me to point them out and give their names. I saw Jerome, ex-king, and his son, and the princess Mathilde. Jerome looks very like the pictures of his great brother. Upon the Parisian populace a casual observer can make but uncertain calculations. The *vivas* of the troops and people would seem to indicate a sufficient degree of satisfaction with Louis Napoleon and his marriage. But still, among most I have conversed with, there is an impression as if this revival of the empire and return to the souvenirs of the court of Napoleon le Grand, were but a dissolving tableau, which is exhibited for a brief time to the gaze of the world, to be followed by another—no one knows what. To return to the marriage day, January 30th, 1853, at night (this is no bull, mind you) there was a grand illumination, with few exceptions confined to the public buildings. Some of these, as the palace *Elysee Napoleon*, where the empress resided from the time the approaching marriage was officially announced, and the palais of the *Hotel de Ville*, were magnificently illuminated. I strolled round to witness the display in company of some American ladies and gentlemen from St. Louis."

The *Univers*, a religious and political journal published in Paris, has got into a difficulty, by undertaking to defend certain errors in a work of Donoso Cortes, and using bitter and violent language in its discussion of the subject with the *Ami de la Religion*. The Archbishop of Paris has forbidden all ecclesiastics and religious communities in his diocese to read the *Univers*: the clergy are also forbidden to write for that paper or to contribute in any way to its publication; and all religious journals are warned not to use the terms *gallican* and *ultramontane*, as injurious qualifying expressions.

**AUSTRIA.**—An attempt was made on the 18th of January to assassinate the emperor of Austria. While he was looking from the ramparts at some military exercise, a wretch struck him on the back of the head with a poniard; the assassin has been executed. The emperor has entirely recovered, and has bestowed a pension on the assassin's mother. A subscription to build a church on the spot of the attempted murder has reached 150,000 florins.

The difficulties between Austria and Turkey appear to have been settled.

**ENGLAND.**—The two houses of Convocation met on the 17th of February, and after an address to the Queen, was prorogued by the Archbishop of Canterbury. This body, though of an ecclesiastical character, is not permitted by the government to exercise any spiritual authority.

The Bishop of Ripen has refused to ordain a Mr. Hayward, on the ground of his denying the tenet of baptismal regeneration; and the Rev. Mr. Birch, who also denies it, having challenged the Bishop to proceed ecclesiastically against him, the latter has declined, knowing well that the result would be the same as in the Gorham case.

The motion in Parliament to withdraw the Maynooth Grant, has been negatived by a majority of thirty.

The motion also proposing intervention of the Queen in behalf of the Madiais, was withdrawn.

It is stated that Austria and France will remonstrate with England against the harboring of political demagogues.

**CONVERSIONS.**—Mr. Price, editor of the *Dublin Evening Packet*, was received into the Church, during his last illness, by the Rev. Dr. Quin, then of Westland-row, and now parish priest of Athy.

On the feast of St. Francis Xavier, December 3d, the Privy Councillor, Chevalier d'Olszewski de Potrissen abjured the errors of Protestantism, and was received into the bosom of the holy Catholic Church. He had prepared himself for that important step, by deep study of the Catholic doctrines during several years.

The Princess Wasa, the mother of the Princess Carola Wasa, has, like her daughter, become a convert to the Catholic Church. Her abjuration took place lately, at Moravetz.

Mr. Washington Tevis, an American gentleman formerly belonging to the United States service, recently abjured Protestantism in the holy chapel of the Archbishop of Paris, who gave him baptism, the eucharist and confirmation. Mr. Tevis is to enter the army of the Pope, and be admitted an officer in its ranks.

The *Journal des Debats* announces that the celebrated author Beer has embraced the Catholic faith.

The Rev. Lord Thynne and Lady Thynne have also been recently admitted into the true Church.

The Rev. James Forbes, Catholic priest, who apostatised about eighteen months ago in Scotland, has returned to the bosom of the Church.

It is reported by the last advices from England, that Lady Peel and her daughter and Lady Kenmare have embraced the Catholic faith.

**RECANTATION.**—Rev. John M. Jephson, curate of Leeds, who some years ago joined the Catholic Church, has returned to the Church of England.

**DEATHS.**—On the 2d March, at the Carmelite Convent, in this city, Sister Anastasia (Bevans), in the 68th year of her age, and 46th of her religious life.

On the 18th of February, at the Seminary, Brother Martin Blanka, a lay-brother of the Congregation of the Mission. This good brother was one of the first members of his Congregation who came from Europe to the United States. He was in the 78th year of his age, and the 50th of his religious profession.—*Mess.*

February 18th, at St. Augustine, Florida, Very Rev. Felix Varela, D. D., a vicar-general of the Archdiocese of New York, in the 66th year of his age. Dr. Varela was a native of Havana, and distinguished for his learning, piety and zeal, which he displayed during many years in the exercise of the ministry in New York, and while sojourning for the last few years in the South, for the benefit of his health. We learn from a private source, that a deputation from Cuba to request his removal to that country, arrived at St. Augustine immediately after his demise, and that a chapel is to be erected by them over his remains, as a testimonial of their high regard for his eminent qualities.

February 19th, at St. Joseph's Academy, Emmitsburg, Mary Ellen Logsden, aged 27 years.

March 13th, at Philadelphia, Dr. W. E. Horner, in the 60th year of his age. He was a convert to Catholicity, and had been for the last thirty years of his life Professor of Anatomy and Surgery in the Pennsylvania University.

February 26th, in New York city, Rev. Thomas Mulrine, assistant pastor at the Cathedral, in the 28th year of his age. Born in New York, he graduated at St. Joseph's Seminary, Fordham, and was ordained priest in August, 1851. He was esteemed by those who knew him for his gentle disposition and solid virtues.

On the 27th February, at Loretto, Ky., Sister Mary Rhodes, a member of the Loretine community for 40 years, that is, since its establishment in 1812. She was always remarkable for the virtues belonging to a religious.

On the 11th of February, the Bishop of Palencia in Spain, aged 70 years.

**PERSONAL.**—Father Roothan, superior-general of the Society of Jesus, is said to be dangerously ill at Rome.

Father Bresciani, S. J., an able contributor to the *Civiltà Cattolica*, is also reported to be in a low state of health.

Father Lacordaire, the celebrated Dominican, has been ordered to leave France, on account of a violent sermon preached by him at St. Roch, and reflecting upon the government. This is much to be regretted.

The young Earl of Shrewsbury has received from the Holy Father the *cordon* of the Order of Pius IX.